

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME VII
(ARABIC MSS.)

BIOGRAPHY

Prepared by
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P R E F A C E

THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankpore. It contains notices of 174 Arabic MSS the first one hundred and sixty six belonging to the important section Biography. This section comprises a considerable number of very rare and some unique works including several early and exceedingly valuable *Tabaqât* and *Tadhkirah* of traditionists jurists saints poets and other scholars. The remaining eight MSS are arranged under the headings Cosmography Geography and Topography.

The compiler of this volume Maulavi Muinuddin Nadwi was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal Calcutta until two years ago when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language a scholarly instinct and exceptional keenness for research he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS described in this volume are defective and incomplete some being without titles and authors names others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS by adding useful and interesting information of great biographical and bibliographical value and he has shown exceptional intelligence in the decipherment of the many ugly and careless written notes with which the MSS abound in ascertaining the scholars who studied from our copies and the Kings Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume —

- No 646. An old and fair copy of *Kitâb al-Ansâb* of *As-Sam'ânî*, which once belonged to the Imperial Library of *Akbarâbâd*.
- No 647. An elegant copy of *Lubb al-Lubâb Fî Tahrîr al-Ansâb* dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No 648. A very old and valuable copy of *Tabdîb al-Asmâ' wa'l-Lugât*, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos 649-50 A valuable and elegant copy of *Wafayât al-A'yân* by Ibn *Khallikân*, purchased for the Imperial Library of *Delhi* in the twenty-first year of the reign of *Shâh Jahân*.
- No 652 A rare copy of *Nukat al-Himyân* of *As-Safadî* a biographical dictionary of prominent blind men.
- Nos 657-658 A rare copy of *Al-Qabas al-Hâwî*, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos 665-686 *Tâj at-Tabaqât*, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No 700 An old and exceedingly valuable copy of *Al-Kâshif* of *Aḍ-Ḍahabî*, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by *Abû'l-Fath as-Subkî* (d. A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No 702-704 *Usd al-Gâbah*, a very early and valuable copy, in three separate volumes, the first and the third of which contain autograph notes by two well-known scholars, *Tâjad-dîn as-Subkî* and *Alî al-Halabî*. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No 722 A copy of the first volume of *Al-Isâbah*, presented by *Sultân Al-Malik al-Ashraf Saifaddîn Abû'n-Nasr Qâytibâ'î al-Mahmûdî* of *Egypt* to the *Madrasah* of *Bâbassalâm*.
- No 724 An old copy of *Tabsîr al-Muntabih*, transcribed by the author's disciple, *Ahmad bin 'Abdarrahmân al-Juhanî* (d. A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No 727 A very rare copy of *Al-Mu'jam* of *Ibn Fahd al-Makkî*, transcribed by the author's son, *'Abdal'azîz bin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkî* (d. A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No 745 An old copy of *Bahjat al-Asrâr*, dated A.H. 787=A.D. 1385.

- No 749 The unique and an old copy of *Ikhtiyar ar Rafiq* dated A.H. 913=A.D. 1507
- No 750 A very fine copy of the rare *Ad Durr as Samin Fi Mana'ib ash Shaikh Muhiyaddm*
- No 778 An excellent and old copy of *Tabaqat al Hanabalah* of Ahiya la al Hanbali dated A.H. 637=A.D. 1240 containing autograph notes by several eminent scholars who studied from this copy or to whom at one time or another it belonged
- No 785 The unique copy of *As Suhb al Wablah* a biographical dictionary of Hanbali scholars
- No 788 *Boghat al Wu at* an old copy transcribed 13 years after the author's death dated A.H. 924=A.D. 1518
- Nos 796-797 *Nasamat as Sahar* a rare biographical dictionary of the Shi'ah poets
- * Nos 800-801 An old and exceedingly valuable copy of the four parts of *Tarikh Dimashq* of Ibn Asakir transcribed by the great traditionist Muhammad bin Yusuf al Birzali (d. A.H. 636=A.D. 1239) in A.H. 614=A.D. 1217
- No 804 A copy of *Bughat al Ulama Wa r Ruwat* by As Sakhawī bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489
- No 805 *Tuhfat az Zaman* by Al Ahdal a rare work containing biographical notices of eminent and learned men of Yemen
- Nos 807-809 *Al Mashira ar Rawi* of Ash Shilli a very rare biographical dictionary of the descendants of Ali especially of those who settled in Hadramant
- No 811 An autograph copy of *Subhat al Marjan* by Gulam Ali Azad Bilgarami dated A.H. 1180=A.D. 1767

This volume of the catalogue was revised (in manuscript and in proof) by Mr E. A. Horne and Dr Azimuddin Ahmad. I have only to add if I may my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours hoping that in his and Maulavi Abdul Hamid a good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly

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ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL)

No 646

fol 389 lines 33-35 size $13 \times 8\frac{1}{2}$ $7\frac{1}{2} \times 5\frac{1}{2}$

كتاب الانساب

KITÂB AL-ANSÂB

A general biographical dictionary arranged alphabetically according to *Ansab* (patronymics or family names)

Author Tajuddin Abu Sa'd Abdal Karim bin Muhammad bin Mansur at Tamimi as Samani ash Shafi نوح الدين ابو سعد عند الكرمي بن محمد بن منصور الدين السمعاني السامعي He was born at Marw on the 21st Sha han A H 506 = A D 1113 For the sake of knowledge he journeyed to numerous places The number of his teachers surpassed four thousand even according to some seven thousand He died at Marw on the 1st Rabi I A H 562 = A D 1167 For his life and works see Ibn Khallikan (De Slane's translation) vol II p 156 *Tabaqat* by Ibn Qadi Shuhbab fol 56^b *Tabaqat* by Ibn al Mulaqqin fol 45^b *Tabaqat* by Al Israwi fol 124 *Tabaqat al Kubra* by As Subki vol V fol 273 *Itba'an Nubala* p 299 and Brock vol I p 329

Beginning —

الحمد لله الذي فتح ابواب الرغائب وفتح اسباب المواهب الخ

In the preface the author tells us that during his journey to Transoxiana he met his Shaikh and teacher Abu Shuja Umar bin Abi l Husain al Bistami who persuaded him to write the present work which he commenced at Samarqand in A H 550 = A D 1156

For other copies of the work, see Br Mus. Nos 345, 1286, Kopr, No 1010, Bashîr Âgâ, No 445, Ayâ Sûfiyah, Nos 2976, 2980, Bûhâr, No 244, and Râmpûr, p 625 See also Hâj Khal, vol 1, p 456

The work has been reproduced in facsimile, from the MS in the Br Mus, by the Trustees of the Gibb Memorial, A D 1912

Written in fair minute Naskh, within red and blue ruled borders The headings are in red There are numerous short lacunae throughout our copy Foll 25 and 26-37 are misplaced, they should follow foll 128 and 46, respectively

Not dated Probably, 14th century

The present copy once belonged to Mawlânâ Ahmad (probably Mullâ Ahmad of Tatta, who was murdered by Mîzâ Fûlâd Bûlâs, at Lahore, in A H 996 = A D 1588 See Beal's Oriental Biographical Dictionary, p 41) In A H 996 = A D 1588, the MS was purchased for the Imperial Library of Akbarâbâd from one Muhammad Muhîm Khân, as stated in the following note on the title-page —

ار حمله کتب مولانا احمد تاريخ ۱۶ بهمن سنه ۳۶ مطابق تاريخ ۲۵ ربيع الاول سنه ۹۹۶ انتاع شد ار مرزا محمد محسن خان *

A similar note on the title-page, in a different hand, runs thus —
سمعی الانساب ار حمله کتب حکم احمد بکھ سرکار حاصه
سریعه انتاع شد *

Besides these notes, there are several seals and 'Ardâdah mostly belonging to officials of Akbar the Great (A H 963-1014 = A D 1556-1605)

No. 647.

foll 70, lines 23, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4\frac{1}{2}$

لب اللباب فی تحریر الانساب

LUBB AL-LUBÂB FÎ TAHRÎR AL-ANSÂB.

A very short abridgment of Ibn al-Asîr's *Al-Lubâb*, by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî بکر ابی بكر
حلال الدین عبد الرحمن بن ابی بكر (d A H 911 = A D 1505) See Lib Cat, vol v, part 1, No 123

Beginning —

الحمد لله المنة عن الاشياء الانساب الحم *

According to Haj Khal vol 1 p 456 Abul Hasan Ali bin Muhammad Ibn al Asir (d A H 630 = A D 1232) made an abridgment of As Samani's Kitab al Anab (No 646 above) with the title *Al Lubab* completing it in A H 615 = A D 1218 As Suyuti again abridged this *Al Lubab* under the title *Lubb al Lubab Fi Tahrir al Ansab* but making some additions of his own These are generally distinguished by the words **لب** at the beginning and **ابنه** at the end

It is stated in the colophon that the work was completed on the 17th Safar A H 873 = A D 1468 having occupied only ten consecutive days in composition

For other copies see Cairo vol v p 120 Paris No 2800 Brill vol 11 p 193 and Rampur p 645 See also Brock vol 1 p 330 and Haj Khal vol 1 p 456

The present work has been edited and published by P J Veth Leyden A D 1830-2

Written in distinct fair Naskh with the headings in red Notes and emendations in the margins suggest that the copy has been collated throughout

Dated A H 959 = A D 1552

Scribe **عبد الكريم بن ابي بكر بن جامع البحرى الارشرى**

The title page contains signed notes of the following scholars to whom the MS has at some time belonged —

1 Qutbaddin bin Ala addin al Makkī al Hanafī (d A H 990 = A D 1582) For his life and works see An Nur as Safir fol 194^b

2 Abdal Karim bin Muhibbuddin (d A H 1014 = A D 1605) See *Khulasat al Asar* vol iii p 8

3 Abu Abdallah Muhammad al Makkī the Qadi of Mecca (d A H 1074 = A D 1664) See *Khulasat al Asar* vol iv p 257

4 Muhammad bin Abdallah bin Hamid al Hanbalī (d A H 1295 = A D 1878) the author of *As Suhub al Wabdah* (No 785 below)

No 648.

foll 373, lines 27 size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 5\frac{1}{4}$

تهذيب الاسماء واللغات

TAHDÏB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakarîyâ Yahyâ bin Sharaf an-Nawawî انور كريا يحيى بن سرف النوى (*d* A H 676 = A D 1278) See Lib Cat, vol v, part 1, No 192

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works The second deals with the technical words used in those works —

1 *Mukhtasar al-Muzanî*, by Ibrâhîm bin Ismâ'îl bin Yahyâ al-Muzanî (*d* A H 264 = A D 877) ' "

2 *Al-Muhaddab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shirâzî (*d* A H 476 = A D 1083)

3 *At-Tanbîh*, by the same

4 *Al-Wasît*, by Imâm Muhammad bin Muha'mmad al-Gazâlî (*d* A H 505 = A D 1111)

5 *Al-Wajîz*, by the same

6 *Ar-Rawdah*, by An-Nawawî himself

Beginning —

الحمد لله حالى المصنوعات و بارى الدياب الح *

Both parts are arranged in alphabetical order, except that the names beginning with Muhammad have been placed first in honour of the Prophet's name

For other copies, see Berlin, No 8505, and Cairo, vol iv, p 167 See also Brock, vol 1, p 397, Iktifâ' al-Qunû', p 101, and Hâj Khal, vol 11, p 477

The first part of the work has been edited and published by F Wustenfeld, Gottingen, A D 1842-7

The present copy was transcribed at Damascus in the Dâr al-Hadîs at-Tâhirîyah, the first part by Yûsuf bin Khidr bin 'Umar al-Maqdisî, and the second by his brother, Muhammad bin Khidr Written in fair Naskh Dated, A H 724 = A D 1324

The title-page and fol 227^a bear autograph notes by the following scholars, to whom the copy has once belonged —

1 Abû'l-Ma'âlî Muhammad bin 'Abdarrahmân al-Khatîb al-Usmânî (*d* A H 739 = A D 1338) For his life, see Ad-Durar al-Kâminah, vol 11, fol 159^a

2 Ibrahīm bin Aḥī an Nūrī al Mīmarī (d. A. H. 749 = A. D. 1348)
See *ibid* vol 1 fol 14^a

3 Mahmūd bin Yūsuf al Baḥrī (d. A. H. 910 = A. D. 1505) See
Brock vol 11 p 54

Two fly leaves at the end contain miscellaneous notes and extracts
from other works

No 649

fol 224 lines 27 size 11 × 7¹/₂ 7¹/₂ × 4¹/₂

وفات الأئمة و أسماء الأئمة

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN

A valuable copy of the well known biographical dictionary of Ibn
Khalīkan complete in two separate volumes

The author Ibn Khalīkan whose full name is Shamsaddīn Aḥī al
Abḥas Ahmad bin Muhammad bin Ibrahīm bin Aḥī Bakr al Barmakī
al Irhūl سمي الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر الترمكي
الأرطلي, and who was born in Irhul (a town near Mawsil) in A. H. 608 =
A. D. 1211 held the post of Qādī in Egypt and subsequently the post
of Qādī al Qudāt (Chief Justice) in Syria. In his old age he devoted
himself to teaching in the Madrasahs Al Aminiyah and An Najhiyah
at Damascus where he died in A. H. 681 = A. D. 1282. For notices of
his life see Husn al Muhadarah fol 280^a Mir'at al Janan fol 428^a
Tahaqat hy Al Isnawī fol 88^b Tahaqat hy Ibn al Mulaqqin fol 60^b
Tahaqat al Kūhrah hy As Suhkī vol 7, fol 126 Tahaqat hy Ibn
Qādī Shuhbah fol 97^a and the introduction of De Slane's transla-
tion

Vol I

Beginning —

بسم مولانا الامام بعد حمد الله الذي نورد بالثناء *

We are told in the preface that the work treats of the biographies
of men of all classes except the companions of the Prophet. The
author does not include either the names of the *Ṭabī'in* (the followers
of the companions of the Prophet) except those worthy of special
notice. The work was commenced in Cairo A. H. 654 = A. D. 1256 and
was completed on Monday the 20th of Jumada II A. H. 672 =
A. D. 1274

For the author's autograph copy of the two volumes see Br

Mus., No 1505, and Br Mus Suppl No 607 For other copies, see India Office, No 703, Paris No 2050, Cairo, vol v p 174, Goth No 5873, Yekî Jâmi' No 254, Hamidiyah, No 1000, Walahddin, No 2454, Kopr No 255, Avâ Sûfiyah, Nos 2992-2995, Berlin, Nos 9853-9863, and Calcutta Madrasah p 43

The work has been edited and published by F Wustenfeld Göttingen A D 1835-43 and also by M G De Slane, Paris, A D 1838-42 It has been repeatedly printed in Egypt, A H 1275, 1299 and 1310 An English translation by M G De Slane has been published in four vols, London 1843-71

For continuations, abridgments and Persian translation see Hâj Khal, vol vi p 452, and Brock, vol i, p 327

Written in elegant Naskh, within gold, red and blue ruled borders with two separate illuminated frontispieces at the beginning of each part of this volume Foll 98^b-99^a blank

The MS has once belonged to Sir Gore Ouseley, who died in A D 1844 See Bueldand's Dictionary of Indian Biography p 324

The title-page contains two '*Arddîdah*', the earlier of which is dated A H 1192 = A D 1778 There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân dated A H 1162 = A D 1749, and another the name of Muhammad Sibgatal-lâh Khân, dated A H 1182 = A D 1768

No 650.

foll 270, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with the life of ابو الهدى بن الهدى بن عبد الله بن مكرول

Written in the same hand as the above

Not dated Probably, 16th century

The last folio contains several '*Arddîdah*', and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A H 1037-1069 = A D 1628-1659) The note is followed by a seal of the said Emperor, dated A H 1056 = A D 1646

No 651

foli 231 lines 22 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

مختصر رفات الاعيان

MUKHTASAR WAFAYÂT AL-A'YÂN

A rare copy of an abridgment of the preceding work by Muhammad bin Naḡī with the following title —

مختصر كتاب رفات الاعيان و ابناء ابناء الرماة للعاصي العلامة احمد
بن حنكلان احصية القصة العالم العائد الورع الراشد نور الدناى محمد بن
ناحى رحمه الله *

Haj Khal vol vi pp 452-455 enumerates several abridgments of Ibn Khallikan's Wafayat al A'yan but there is no mention of the present work Brock vol ii p 239 mentions one Muhammad bin Naḡī who flourished in the latter part of the 8th century of the Hijrah but the present work is not included in the list of his compositions

Beginning —

الحمد لله و سالم على عباده الدناى اعطى الحق *

In the present abridgment numerous notices included in the original work are omitted as are also all quotations from the poetical writings and letters of the subjects of the biographies

The notices are arranged in alphabetical order beginning with بوس بن محمد بن مدعة and ending with ابراهيم الدناى ابو عمران

The colophon runs as follows —

قال القصة محمد بن ناحى حمهم الله تعالى قال المصنف [ثم]
الكتاب الذى سمعته و رفات الاعيان و ابناء ابناء الرماة بحمد الله تعالى
يوم الاثنين العاشر من جمادى الاخر سنة ٩٧٢ بالعبارة ر كل
الفراع من رم هدة الستة المعركة ان ساء الله تعالى عقب اول الطبع يوم
الخميس نامس شهر رجب من سنة ٩٩٩ *

Written in Naskh mostly without diacritical points Dated Thursday the 8th Rajab A H 999 = A D 1591

Short lacunae are found on foli 45^b 190^a and 230

The last folio contains a short extract from كتاب السلوك لدول الملوك, the well-known work of Abû'l-'Abbâs Ahmad bin 'Alî al-Maqrizî (d A H 845 = A D 1442)

No. 652.

fol 110, lines 21-25, size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5$

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT
AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author

Author Salâhaddîn Abû's-Safâ Khalîl bin Aîbak as-Safadî صلاح الدين ابو الصفا خليل بن ايبك الصفي He was born in Safad (a town in the province of Damascus), A H 696 = A D 1296 According to his own statement, his father did not care to educate him, but at the age of twenty he himself applied his mind to study He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (d A H 729 = A D 1329), ابي سيد الناس (d A H 734 = A D 1334), ابي نباه (d A H 768 = A D 1367), ابو حيان محمد بن يوسف (d A H 745 = A D 1344) and يوسف بن عبد الرحمن المري (d A H 742 = A D 1341) Our author soon acquired a considerable knowledge in various branches of learning and became an authority in Arabic literature He was a good calligrapher, and copied about five hundred books He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria He died in A H 764 = A D 1363 For his life, see *Tabaqât al-Kubrâ* by As-Subkî, vol vii fol 136^a, *Tabaqât* by Ibn Qâdî Shuhbah, fol 153^a, *Dustûr al-'Ilâm* fol 80^a, and *Ad-Duray al-Kâminah*, vol 1, fol 199^a

Beginning —

الحمد لله الذي لا تدركه الانصار وهو يدرك الانصار *

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1 كتاب المعارف, by Ibn Qutaybah (d A H 276 = A D 889)

2 بلقيح رسوم اهل الاثر by Ibn al Jawzī (d A H 597 = A D 1200)

3 راس مال الدم by Abu l Abbas Ahmad bin Ali bin Banah

The notices are arranged in alphabetical order beginning with بوس بن مسرة الأعمى and ending with استعان الضرر

For another copy of the work cf Berlin No 9866 See also Brock. vol II p 32

Written in fair Naskh Foll 1-24 and 105-110 were inserted by محمد بن اسمعيل المنبى in A H 1302 = A D 1884 while the rest of the copy seems to be somewhat older Four fly leaves at the end contain a list of the contents of the work

No 653

fol 45 lines 27 size 11×7 8×5

[ذكر الاسماء المذكورين في جامع الامهات]

[DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ
JÂMI' AL-UMMAHÂT]

Biographical notices of those persons whose name occur in the well known work on the principles of law according to the Maliki School by Ibn Hajib (d A H 646 = A D 1248) entitled *Jamî al Ummahat* also designated *Mukhtasar al Muntaha*

The title of the present work cannot be traced but in the last line the work is described as follows —

وهذا احكامها جمعة من ذكر الاسماء المذكورين في جامع الامهات *

The author's name Muhammad bin Abdassalam appears in the following imperfect colophon —

فرع منه مولفه بد به محمد بن دد السلام في اليوم المبارک

الحادی عشر من سوال المبارک سنة وحله من العالمين و العاملین *

The author repeatedly refer to another work of his entitled *عن الراعي في تصحيح اس الحاکم* (see foll 23^b and 43^b) which cannot be traced anywhere The latest authority quoted is Abdarrahim bin al Husam bin al Iraq who was born in Egypt A H 725 = A D 1325 and died at Cairo in A H 806 = A D 1404 Al Iraqi was a teacher of the author and was still alive when the present work was under compilation as appears from the following quotation (fol 38^b) —

واما الدمشي فرجل من اصناف السام كذا احب سوالي شيخنا حامط
 الوقت ابو الفصل عدد الرحيم بن الحسن بن العزالي قال رضى الله عنه
 الاثر المذكور منه طبع وصنف وليس منه اية قتله حرابه والحديث رواه
 البيهقي في سننه الكبري وفي الاختلافات من طريق الشافعي انتهى
 كلام شيخنا ادام الله المفع به *

For Al-lîâqî's life and works, see Al-Qabasat-Hawî vol 1 fol 102^b, Tabaqât by Ibn Qâdî Shuhbah fol 187^b Tâj at-Tabaqât vol 1x fol 76^b and Brock, vol II p 65

Beginning —

الحمد لله حمدا يوافي دعوته ويكافئ مريدته . وبعد مدة اوراق
 تخلص ذكر سيي عما تدر الاطلاع على من مواليده الاسماء الاعلام المذكورين
 في مختصر العروى المسبح امام انى عمرو ابن الجاحظ ووفاتهم واعمالهم
 وبلادهم وسيوحيهم . . من تصانيفهم ومصنفهم التى اسروها بافلا ذلك
 من مدارك القامى عناص وعدوها من التواريخ المسهورة كتاريخ بغداد
 ودمشق وكتاب الخط الذهبي وغير ذلك اله *

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hâjib at Alexandria as well as the date of compilation of the present work etc

The work is arranged under the following main headings —

- 1 The Prophets, Muhammad, Abraham, and Christ fol 1^a
- 2 The four Caliphs, fol 3^a
- 3 The companions of the Prophet, fol 5^b
- 4 The followers of the companions of the Prophet, fol 12^a
- 5 The contemporaries and pupils of Imâm Mâlik, fol 20^a
- 6 The eminent doctors of the Mâlikî school and other learned men, fol 24^b
- 7 A *Fasl* dealing with names of persons and titles of the books referred to in the Jâmi'al-Ummahât with regard to the authenticity of which there is some doubt, fol 36^a
- 8 A biographical account of 'Usmân bin 'Umai, called Ibn Hâjib the author of the Jâmi' al-Ummahât, fol 43^b

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن) says that the present copy was transcribed from the (الدحميني المالكي)

author's autograph copy and collated with the same in A H 899 = A D 1494. Written in clear Arabic Nash with the headings which are repeated as marginal headings in red. There are numerous gaps and lacunae throughout.

No 654

fol 320 lines 27 size $10\frac{1}{4} \times 7\frac{1}{4}$ $7 \times 4\frac{1}{2}$

الد. الكامد في احسان البائه الناصد

AD-DURAR AL-KÂMINAH FÎ A'YÂN
AL-MÎ'AT AS-SÂMINAH

A comprehensive biographical dictionary of learned and eminent men who lived in the 8th century of the Hijrah complete in two separate volumes.

Author Shihabaddin Ahmad bin Ali bin Muhammad known as
Ibn Hajar al Asqalani سهاب الدين أحمد بن علي بن محمد المعروف بابن
حجر العسقلاني (d. 1182 = A.D. 1449) See Lib Cat vol 1 part 1
 No 159

Vol 1

Beginning —

الحمد لله الذي يحيى ويميت ، وله اختلاف الليل والنهار

اما بعد فهذا يتعلق بمحمد صه نراحم من كل في المانة الدائمة
من الهجرة النبوية من ابتداء سنة احدى وسبع مائة الى احرسد ثمانى
مائة من الاعيان و العلماء والملوك و الامراء و الكند و الوزراء و الادبا
و الشعراء السم *

The biographical notices are arranged in strict alphabetical order beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المصطفى العلوي The present volume ends with عطية بن الحسن بن اسمعيل بن عبد الوهاب بن محمد بن عطية بن المسلم بن رجا اللحي الكندي الاسكندراني

We are told at the end of the second volume that the author completed this work in its original form in A H 830 = A D 1426 but that he went on adding to it down to A H 837 = A D 1433. Even then however he had not completely carried out his plan having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br Mus Suppl, No 613 For other copies, see Paris, No 2077, Cairo, vol v, p 53, Waliaddîn, No 2417, Wien No 1172 Bûhârî No 271, and Râmpûr, p 635 See also Brock vol ii, p 70, and Hâj Khal vol iii, p 217

No. 655.

fol 354, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with علي بن ابراهيم بن اسد المصري الحنفي and ending with يونس التوروري

Both volumes are dated, A H 1313 = 1 D 1896, and were transcribed by 'Ali bin Muhammad ar-Rifâ'î in Handarâbâd, at the instance of the founder of the library

Written in fair Naskh, with numerous gaps and short lacunae marked with the words يما في الاصل, within double red-ruled borders The headings are in red

A list of the contents is prefixed to each volume

No 656.

fol 158, lines 29, size $6\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

دسور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amîrs and other eminent men from the first year of the Hîjrah down to the beginning of the twelfth century

The work was originally compiled by Jamâladdîn Muḥammad bin 'Umar bin Muḥammad bin Ahmad at-Tanîmî at-Tûnisî, commonly called Ibn 'Azam محمد بن عمر بن محمد بن احمد التونسي السهراسي, but subsequently additions to it were made by the following scholars —

1 Quthaddin Muhammad bin Ahmad al Makki an Nahrawah (*d* A H 990 = A D 1582) For his life and works see Brock vol II p 381 and an Nur as Safir fol 194^b

2 Zainaddin bin Muhammad bin Ahmad al Basrawi (*d* A H 1102 = A D 1691) For his life and works see Taj at Tahaqat Mujallad XII part I fol 7^b Silk ad Durar vol II p 120 and the present work fol 19^b

3 Ithrabim bin Muhammad bin Kamaladdin Muhammad bin Hamzah al Husami (*d* A H 1120 = A D 1708) For his life and works see Silk ad Durar vol I p 22 and Taj at Tahaqat Mujallad XII part I fol 222^b

4 Ithrahim bin Sulaman al Jinini (*d* A H 1108 = A D 1696) for his life and works see Silk ad Durar vol I p 6 and Taj at Tahaqat Mujallad XII part I fol 49^b

The author of the original work Ibn Azam was born in Tunis A H 816 = A D 1413 He left Tunis for Egypt in A H 837 = A D 1433 and attended the lectures of Umar al Baslaquni (*d* A H 842 = A D 1438) and other eminent Ulama In A H 840 = A D 1436 he made a pilgrimage to Haramain and for a long time stayed at Medina where he studied Hadis under Sirajaddin Umar bin Muhammad al Kazaruni (*d* A H 865 = A D 1461 see Al Qahas al Hawi vol II fol 167) In A H 847 = A D 1443 he came back to Egypt and studied Hadis under the celebrated traditionist Ibn Hajar al Asqalani (*d* A H 852 = A D 1449) He also visited several towns of Syria and Palestine In A H 849 = A D 1446 he revisited Mecca and settled there permanently

Besides the present work and those mentioned in Brock vol II p 173 the following compilations of the author are enumerated in the Mu jam of Ibn Fahd fol 248^b —

- 1 الكتاب الكامل من وفات ائمة الناسخ و النسخة
- 2 الوای علی التحقیق بوفات الخلفاء
- 3 تقریب المطالب السابعة بوفات الائمة الناسخ

The author's main business was copying books and selling them especially the more popular books of Shaikh Muhayyaddin Ibn al Arabi (*d* A H 638 = A D 1240) The author died at Mecca A H 851 = A D 1486 For full details of his life see Mu jam of Ibn Fahd fol 248^b

Beginning —

الحمد لله الذي نورد ما ليس لعنة العرة و العبد الحق

The work is arranged in alphabetical order the notices under each letter being classified according to the following five *Qism* —

- 1 الأول في من استهر باسم كمالك و الحديد و الحجاج
- 2 الثاني فيمن استهر بكنية كاني الاسود واني داود واني بهام
- 3 الثالث فيمن استهر بنسب او سبب او لقب كالحويزي و الحزيري و
فطرب و كراع النمل *
- 4 الرابع فيمن استهر بنسب كاني العربي و انس الاكفاني
- 5 الخامس فيمن استهر بصاحب كصاحب الكتاك الغاني و البلدان
الغاييد +

For another copy of the work, cf Berlin, No 9876 See also Hâj Khal, vol iii, p 225, and Brock vol ii p 173

Written in fair Naskh, with the headings in red Dated ٨١١
1123 = A D 1711 Slightly damp-stained

Scribe محمد بن عبد اللطيف الحبلي

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, 'extracted from *Ṣakhâwî's Ad-Daw' al-Lâmi*', and the second, a biographical notice of Hamzah bin Ahmad al-Husainî (d ٨٧٤ = A D 1469)

The MS was presented to the library by Dr 'Azimaddîn Ahmad of Patna city (in the name of his brother the late Hakîm Fahimaddîn Ahmad)

No. 657.

fol 160, lines 25, size $7 \times 5\frac{1}{4}$, $5 \times 2\frac{1}{8}$

العيس الكاوي لعرضوء السكاوي

AL-QABAS AL-HÂWÎ LIGURARI DAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Ad-Daw' al-Lâmi Fî A'yân al-Qarn at-Tâsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hīrah, complete in two separate volumes

Author of the abridgment Zainaddîn Abû Hafs 'Umar bin Ahmad bin 'Alî bin Mahmûd ash-Shammâ' al-Asarî ash-Shâfi'î al-Halabî ريس الدين ابو حفص عمر بن احمد بن علي بن محمود السماع الانري

السيد الحلي He was born in A.H. 880 = A.D. 147, and died in A.H. 936 = A.D. 1529. See *Du tur al Iham* fol. 73. *Haj Iyhal* vol. iv p. 122 and Brock vol. ii p. 301.

Vol. I

Beginning —

الحمد لله الذي جعل أحوالنا من عدة إلى اقتضاها أصل عدة الخ *

In his preface the author after dwelling on the importance of biographical works tells us that in A.H. 927 = A.D. 1521 he received a copy of *Id Daur al Iam* from Jarallah al Makkī (d. A.H. 941 = A.D. 1529). Some years previously viz. in A.H. 916 = A.D. 1510 he tells us that he had requested Jarallah's father Izzaddin Abd al Azīz (d. A.H. 921 = A.D. 1514) to show him the afore said book but Izzaddin refused to do so on the ground that some of the notices in the book contained disparaging remarks which ought not to be made public. This statement of Izzaddin drew our author's attention to the contents of the work which he perused carefully and found to consist of the following four classes of entries —

I Lives of those scholars who are praised for their vast learning and excellent character

II Lives of those scholars whose learning is said to be limited

III Shorter notices of scholars who are referred to disparagingly

IV Shorter notices of persons of quite ordinary merits not worthy of the attention of the biographer

He then goes on to say that in the present abridgement he has omitted the unpleasant remarks found in the original and has added useful information from other sources such as the work of biographers of Jalaladdin as Suyuti (probably the *Buḡyat al Wuḡat*) Izzaddin Ibn Fahd al Makkī's *al Mu jam* and Jarallah bin Izzaddin's *al Mu jam*. The symbols used to distinguish these additions are defined, thus —

والله اعلم انى انا اعلم كلام صاحب العمل على الترجمة بمرمى قلت
انتهى بحروفه والا قلت انتهى ملخصا ثم ان كان المترجم من مساندى
الدين احببت عنهم ذكرى ما وقع لى معه وما ردت فى الترجمة من كلام
شككنا العلامة خلال الدين السقوطى او من معهم شكنى التكايف عزالدين
بن هب المكي وكذا من معهم ولده صاحبنا المتعدد بحرف الدين حله الله
حيث اقول قال شكنى بالمراد الاول او قال شكنى فالدانى المعول او قال
الباب جعله من الاحبار وزنا صرحنا باسمهم و الاول لمراعاة الا حصة *

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work

The work is arranged in alphabetical order beginning with ابراهيم The present volume ends with the account of عمر بن حنبل ابن العرس الكندي

The present MS was transcribed from the author's autograph copy, as stated in the following note at the end —

هذا اخر ما وجدته بخط مؤلفه و كتبه بده عبد الرزاق بن
محمود الحريري الحنكلى الشافعى القادري و كان العراق ليلة
الجمعة بعد العشاء الاخرة اول النصف الثانى من حمادى الاولى سنة
اربعة عشرة و الف هجرية *

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll 51^b, 58^b, and 155^b respectively —

1 Shihâbaddîn Ahmad bin Muhammad bin 'Uṣmân al-Khalîlî al-Qudṣî (d A H 805 = A D 1402), extracted from Al-ʿUns al-Jalîl

2 Shihâbaddîn Ahmad al-Ramlî (d A H 957 = A D. 1550), extracted from the Nuskhât al-Wujûd

3 Sâ'inaddîn 'Alî al-Isfahânî (d A H 835 = A D 1432) No reference is given for this notice

No. 658.

foll 130 lines and size same as above

The Same

Vol II

The second volume of the preceding work, beginning with عمر بن
رسالة النلقنى

A note by the scribe in the margin of the last folio runs thus —

اقول و بالله التوفيق هذا اخر ما وجدت و كتبه بده من المسودة بخط
المؤلف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا بتمامه كما من
بابتدائه لان المؤلف رحمه الله تعالى لم يكمل المصنفه لكن المسودة تامة
بخطه *

The present copy is defective after fol 121 and the notices (arranged alphabetically under proper names) are wanting after the account of Musa bin Ahmad as Suhk as are also parts of that portion of the work dealing with the Kunyahs. Four folios 122 to 125^b apparently meant for the insertion of notices are left blank.

Both volumes are written in fair Naskh with lacunae and gaps in many places. The headings which are also repeated in the margins are in red. Dated A H 1023 = A D 1614

Scribe عبدالرحمن بن احمد العجری الحلبي

Short notices from other sources of the following eminent learned men are written in a different hand in the margins of foll 22^b 55^a 87^b 119 119^b 122 and 125^b respectively —

1 Shamsaddin Muhammad bin Ibrahim ash Shirwani (d A H 873 = A D 1468) from the Tarikh Ibn Iyas

2 Muhammad bin Hasan bin Ali al Baijuri (d A H 822 = A D 1419). No reference is given for this notice

3 As Sayyid ash Sharif al Jurjani (d A H 838 = A D 1435) from the Matla as Sa dain

4 Muhammad Fasihaddin (d A H 837 = A D 1434) from the Matla as Sa dain

5 Muhammad Fasihaddin an Nizami (d A H 919 = A D 1513) from the Hahib as Sivar

6 Sa daddin Mas ud at Taftazani (d A H 916 = A D 1510) from the Hahib as Sivar

7 Abu Bakr bin Abdallah al A'idarus (d A H 914 = A D 1508) from the Tarikh al Yaman

No 659

fol 245 lines 23 size $10\frac{1}{4} \times 6\frac{1}{4}$ $7\frac{1}{4} \times 4\frac{1}{4}$

المور السافر في احمار العرن العاصر

AN-NŪR AS-SÂFIR FÎ AKHBAR AL-QARN AL-‘ÂSHIR

A work containing biographical notices of eminent scholars and Sufis of the 10th century of the Hijrah arranged chronologically

Author Mubivaddin Abu Bakr Abdalqadir bin Shaikh bin Abdallah bin Shaikh bin Abdallah bin al A'idarus al Alawi معى الدين ابو بكر عند الفارس بن سعد الله بن سنج بن سعد الله بن العبدروس العلوي The author who belonged to the well known Al A'idarus

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A H 978 = A D 1570. He gives us his autobiography in the present work (fol 170^a-175^a), and in the list of his works contained therein we may note the following, besides those mentioned in Brock, vol II, p 419 —

1 الحدائق الحصرة في 2 , العدو حاب القدوسه في الحرة العدروسه
 3 , سيرة النبي عليه السلام و اصحابه العشرة
 4 , السرف , صبح الباري بحتم الدكاري 5 , الحواسي الرسيقه علي العروة الودعه
 6 , عقد الآل بفصائل 7 , الجوهر المتلالي في كلام الشيخ عدد الله في العوالي
 8 , الال , بعنه المستعد بسرح تحفة المريد 9 , حكمة السادة بني علوي
 10 , الال , الروع الاربع والعيس 11 , شرح على فصدده السمع ابى العدروس
 12 , المستعد في العن 13 , انكاف احوان الصفاء بسرح تحفة العرفاء
 في منافع الولي عمر بن محمد حسن

He died at Ahmadâbâd in A H 1038 = A D 1628. See 'Iqd al-Jawâhir, fol 124^a, Khulâsat al-Asar, vol II, p 440, Tâj at-Tabaqât, vol XI, fol 71^a, Al-Mashra' ar-Rawî, vol II, part I, fol 283^b

Beginning —

الحمد لله رب العالمين وبعد فهذا المودح لطيف و عدوان شريف
 ذكرته فيه و مناه من طعرب بتاريخ وفاته ممن مات في هذا القرن الذي
 اوله احدي و دسمائه حتم بالكمسدي من ساير العلماء ز الصلحاء الخ *

The work was completed at Ahmadâbâd on the 12th Rabî' II, A H 1012 = A D 1603, as stated in the following colophon —

وقع الفراغ من تأليف هذا التاريخ اللطيف في يوم الجمعة تاسي
 عشرين شهر ربيع الثاني سنة احدى عشرين و الف *

For other copies see Br Mus, No 937, Bûhâr, No 273, and Râmpûr, p 650. See also Brock, vol II, p 418, and Hâj Khal, vol VI, p 392

Written in fair Naskh, within red and blue ruled borders. Dated, A H 1113 = A D 1702

Scribe محمد بن علي الهدوان باعلوي

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shillî

The title-page also contains a seal and signature of one Muhammad bin 'Abdallâh al-Lahîdî al-Ahmadî al-Ansârî ash-Shâfi'î, dated A H 1122 = A D 1710. There is also a note by 'Abdallâh bin Sayyid

Aidarus bin Ali bin Abi Bakr al Alawi al Husaini who tells us that he purchased the pre ent MS at Shahjahanabad (Delhi) on the 20th Rabi 1 A H 1150 = A D 1737

No 660

fol 267 line 21 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

عبد الخواصر الدور في احبار القرن العاشر

'IQD AL-JAWAHIR WA'D-DURAR FĪ
AKHBÂR AL-QARN AL-HÂDĪ
'AŠHAR

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah from A H 1001 to A H 1093 arranged chronologically

Author Jamaladdin Abu Alawi Muhammad bin Abi Bakr bin Ahmad a_h Shihā al Hadramī ابو محمد بن ابى بكر بن احمد السلى He was born at Tarim (a town in the province of Hadramaut) in the middle of Shaban A H 1030 = A D 1621 He studied under his father and several other distinguished scholars After finishing his education he visited India and then made a pilgrimage to Haramain In A H 1072 - A D 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca but he served only a few years and then resigned on account of ill health

Besides the present work and that mentioned in Brock vol ii p 383 the following works of the author are enumerated in the Khulasat al Aṣar (vol iii p 336) —

رسالة في القنطر 3 رسالة في علم المنافع 2 رسالة في علم المحب 1
رسالة في معرفة انباء المطالع واحدا 5 رسالة في معرفة ظل الزوال 4
المدح المكنة 8 شرح جمع الخوامع للبطوني 7 رسالة في الاصولات 6
* شرح مختصر الرحيمة

He died at Mecca in A H 1093 = A D 1682 See Khulasat al Aṣar vol iii p 336 and Taj at Ibaqat vol xi fol 249^b

Beginning —

الحمد لله الذي افاض المرحومات بعدة الخ *

For other copies see Br Mus No 938 and Rampur p 641
See also Brock vol ii p 383.

Written in ordinary Naskh, with many lacunæ and blank spaces
Dated, A H 1313 = A D 1895

Scribe عدد الله بن صالح بن عدود

No. 661.

foli 279, lines 23, size $13\frac{1}{4} \times 9\frac{1}{2}$, $6\frac{1}{4} \times 5\frac{1}{2}$

خلاصة الأثر في أعيان القرن الحادي عشر

KHULĀSAT AL-ASAR FĪ A'YÂN AL-QARN AL-ḤĀDÎ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hīrah, complete in four volumes

Author Muhammad Amīn bin Fadlallah al-Muhibbī محمد أمين بن فضل الله المحبى He was born in Damascus, A H 1061 = A D 1651 He studied under his father and several other eminent scholars After finishing his education he made a pilgrimage to Haramain, and also visited several places in Asia Minor and Egypt Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amīniyah Our author wrote several books, which won general appreciation Besides the present work, and those mentioned in Brock, vol II, p 293, the following compositions of the author are enumerated in the Silkad-Durar, vol IV, p 86 —

1 كتاب امانى 2 قصص السبل وما فى له العرب من الدحل 3
القاموس على القاموس

Our author died in Damascus, A H 1111 = A D 1699 See Silkad-Durar, vol IV, p 86, and Tâj at-Tabaqât, vol XII, part I, fol 66^b

Vol I

Beginning —

يا من احصى ناطعه الخلائى عددا الخ *

The present volume ends with the account of الحسن بن ابى بكر بن سالم بن عددا لله بن عبدالرحمن السقا

Copies Berlin, No 9893, Ref, No 369, Paris, No 2083, Wien No 1192, Br Mus, Nos 1304/5 and 1648 See also Brock, vol II, p 293

The work was edited and published by Mustafâ al-Wahbî in Egypt A H 1284

No 662

foli 276 lines and size same as above

The Same

Vol II

The second volume of the same work beginning with حسن بن موسى
and ending with الهذيل عبد الكريم

No 663

foli 278 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with عبد الكريم بن
محمد بن عبد الرحمن بن محمد فامي العسكر and ending with سنن

No 664

foli 301 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with محمد بن
برسب الرحى القدسي and ending with عبد العزيز النباهي

Written in ordinary Naskh It is to be observed that the
editor's note at the end of the printed edition (A H 1284 = A D 1867)
is copied verbatim at the end of the present volume indicating that
all these volumes were copied from the printed edition All are in
the same hand

No. 665.

foll 320, lines 26-30, size $14\frac{1}{2} \times 9\frac{1}{2}$, $13 \times 8\frac{1}{2}$

تاج الطبقات

TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sûfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically

Author Muhammad Amîn bin Muhammad as-Sâlih an-Naqshbandî al-Kurdî al-Ayyûbî محمد أمين بن محمد الصالح النقشبندی الكردي الأيوبي. Our author traces his genealogy from Sultân Salâhaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A H 564-589 = A D 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol 385), was one of his ancestors. This Hasan bin Mûsâ who was the author of several works, died in A H 1148 = A D 1735. See Brock, vol ii, p 345.

Details of the author's life and the exact date of his death are wanting, but, from the colophon of the last *Mujallad* (No 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A H 1299 = A D 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A H.

The full title of the work, as given in the preface, is as follows — تاج طبقات الاولياء العارفين والعلماء العاملين

Vol I, part 1

Beginning —

الحمد لله المنعقد باسمه الاسمي المختص بالملك الاعز الاحمى

البحر *

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works —

1 A treatise on the science of agriculture entitled رعيب الطالبين في حساب اهل الناحية والاراضى

2 An astrological work entitled *قوة الحساب في احوال صير الإنسان*

3 An Arabic translation of a Turkish work entitled *اصحاح الحجاب في ترجمه الحجاب*

4 An Arabic translation of another Turkish work entitled *ترجمه صاحب نامه اميرازيل* being an account of Abdarrahman Afindi's journey to Brazil (South America)

5 A daily note book or *سجله*

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism and had already completed more than four volumes when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task owing to the want of materials but fortunately when he was staying at Mecca he found there many useful books suitable for his purpose. He enumerates the following works as his authorities —

1 *Al I'tisab* by Ibn Abdalbari (No 692 below)

2 *Al Isabah* by Ibn Hajar al Asqalani (717 below)

3 *Usd al 'Ibah* by Izzaddin Ibn al 'Asir (No 702 below)

4 *Tabaqat al Kubra* by As Suyuti (d A H 911 = A D 1500)

5 *Silk ad Durar* by Muhammad Khalil al Muradi (d A H 1206 = A D 1791)

6 *Khul'at al Asar* by Al Muhibbi (No 661 above)

7 *An Nur as Sifir* by Abdal Qadir al Alawi (No 609 above)

8 *Id Daw al Lam'i* by As Sa'ibawi (d A H 902 = A D 1497)

9 *Ad Durar al Haminah* by Ibn Hajar al Asqalani (No 654 above)

10 *Lawaqih al Anuar* by A li Shahrani (No 753 below)

11 *Al Jawahir al Muliyyah* by Muhyiddin al Qura'hi (No 758 below)

12 *Tabaqat an Nahiyyin* by As Suyuti (No 788 below)

13 *Nafat al al Uns* by Abdarrahman Jam'i (d A H 898 = A D 1492)

14 *Ar Risalat al Qushairiyah* by Abul Qasim al Qushairi (d A H 460 = A D 1074)

15 *Sharh ar Risalat al Qushairiyah* by Zakariya al Ansari (d A H 926 = A D 1520)

16 *Ash Shag'iq an Nu maniyah* by Tashli uprizadah (d A H 968 = A D 1566)

17 *Dail ash Shag'iq an Nu maniyah* by *Ashiq Biba (d A H 979 = A D 1571)

18 *Nafat al Tib* by Al Marqari (d A H 1041 = A D 1632)

19 *Tabaqat al Hanabiyah* by Ibn Rajab (No 779 below)

- 20 *As Sukhub al-Wâbilah*, by An-Najdî (No 785 below)
- 21 *Tabaqât ash-Shâfi'îyah*
- 22 *Tabaqât al-Huffâz*, by Ad-Dahabî (No 707 below)
- 23 *At-Târikh al-Kâmil*; by Ibn al-Asû (d A H 630 = A D 1232)
- 24 *Wafayât-al-A'yân*, by Ibn Khallikân (No 649 above)
- 25 *Subhat al-Manjan*, by Âzâd Bilgûmî (No 810 below)
- 26 *Al-Jbâr ad-Duwal* by Ahmad al-Qarâmânî (d A H 1019 = A D 1611)
- 27 *Târikh Hamât* (see Hâj Khal, vol II, p 127)
- 28 *'Aḡ'ib al-Âsâr*, by Al-Jabartî (d A H 1240 = A D 1825)
- 29 *Kitâb al-Khitat wal-Âsâr*, by Al-Maqrizî (d A H 845 = A D 1442)
- 30 *Shayh al-Mawâhib al-Ladunîyah* by Az-Zaiqânî (d A H 1122 = A D 1710)
- 31 *Kitâb as-Silah*, by Ibn Bashkuwâl al-Qurtubî (d A H 578 = A D 1183)
- 32 *Takmilat as-Silah*, by Ibn al-'Abbâr al-Qudâ'î (d A H 658 = A D 1260)
- 33 *Al-Ihâtah fî Târikh Gannâtah*, by Ibn al-Khatîb al-Qurtubî (d A H 776 = A D 1374)
- 34 *Mal 'al-'Aibah*, by Ibn Rushaid al-Fihîî (d A H 721 = A D 1321)
- 35 *Tabaqât al-Qurîâ'* by Ad-Dahabî (No 757 below)
- 36 *Inba' al-Gûmr bi 'Abnâ' al-Umr*, by Ibn Hajar al-'Asqalânî (d A H 852 = A D 1449)
- 37 *Al-Kawakib ad-Durîyah* by 'Abdarraûf al-Munâwî (d A H 1031 = A D 1622)

The entire work is divided into twelve *Muḡallad*, each treating of a century, and most of these are subdivided into several parts. The present part of the first *Muḡallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hīrah.

Beginning with the account of محمد بن عبد الله بن عبد المطلب and ending with that of امام الدين وسيد المرسلين امام الائمة واسرة الامة سيدنا رسول بن الحارث

The colophon at the end of the last *Muḡallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammad bin 'Abdallâh al-Mansûnî, is prefixed to each part.

No 666

fol 340 lines and size same as above

The Same

Vol I part 2

The second part of the first *Mujallad* embracing the period extending from the later months of the 10th up to the end of the 44th year of the Hijrah

Beginning with the account of *عنه بن ابي سفيان* and ending with that of *عنه بن ابي سفيان*

No 667

fol 340 lines and size same as above

The Same

Vol I part 3

The third part of the first *Mujallad* embracing the period extending from A H 45 to the earlier months of A H 67

Beginning with the account of *عنه بن مسعود* and ending with that of *احمد بن مسعود*

No 668

fol 307 lines and size same as above

The Same

Vol I part 4

The fourth part of the first *Mujallad* embracing the period extending from the later months of A H 67 up to the end of A H 100

Beginning with the account of *عنه بن حاتم الطائي* and ending with that of *عنه بن مولى*

No. 669.

fol 356, lines and size same as above

The Same

Vol II, part 1

The first part of the second *Mujallad*, embracing the period extending from A H 101 up to the end of A H 150

Beginning with the account of سيدنا عمر بن عبد العزيز and ending with that of الإمام الأعظم الدعبل بن ثابت بن الدعبل ابو حبيبه

No. 670.

fol 220, lines and size same as above

The Same

Vol II, part 2

The second part of the second *Mujallad*, embracing the period extending from A H 151 up to the earlier months of A H 178

Beginning with the account of السيد محمد بن اسحاق and ending with that of السيد ابو علي بن عبد الله الكوفي

No 671.

fol 257, lines and size same as above

The Same

Vol II, part 3

The third part of the second *Mujallad*, embracing the period extending from the later months of A H 178 up to the end of A H 200

Beginning with the account of السيد ابو سليمان المصري and ending with that of السيد سنان بن حاتم المصري

No 672

foli 350 lines and size same as above

The Same

Vol III part 1

The first part of the third *Mujallad* embracing the period extending from A H 201 up to the earlier months of A H 245

Beginning with the account of السبع حسب بن الوليد بن حسب and ending with that of السبع ابو الفس دويل بن ابراهيم

No 673

foli 349 lines and size same as above

The Same

Vol III part 2

The second part of the third *Mujallad* embracing the period extending from the later months of A H 245 up to the end of A H 300

Beginning with the account of السبع ابو نزار عمكر بن حصن النخعي and ending with that of السبع محمد بن الفضل بن اسحاق ابو سعيد السبادري

No 674

foli 350 lines and size same as above

The Same

Vol IV part 1

The first part of the fourth *Mujallad* embracing the period extending from A H 301 up to the earlier months of A H 345

Beginning with the account of السبع احمد بن اسحاق الحميري and ending with that of السبع محمد بن حسب بن احمد بن عمرو

No 678

fol 332 lines and size same as above

The Same

Vol VI part 2

The second part of the sixth *Mujallad* embracing the period extending from the later months of A H 558 up to the end of the sixth century

Beginning with the account of السنج على بن مخلد بن الحسن بن السنج ابو القدوح اسعد بن ابي and ending with that of ابراهيم الصائل محمد بن حلف بن احمد العجلي

No 679

fol 240 lines and size same as above

The Same

Vol VII part 1

The first part of the seventh *Mujallad* embracing the period extending from A H 601 up to the earlier months of A H 658

Beginning with the account of السنج محمد بن عبد العزيز بن حلف and ending abruptly in the middle of the life of السنج محمد بن احمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي النوبختي

No 680

fol 222 lines and size same as above

The Same

Vol VII part 2

The second part of the seventh *Mujallad* embracing the period extending from the earlier months of A H 658 up to the end of A H 700

Beginning at the point where the previous part ends in the account of السنج محمد بن احمد بن عبد الله بن عيسى النوبختي and breaking off abruptly in the middle of the account of السنج عبد الوهاب بن عمر الرعابي

It may be noticed here that the account of عبد الوهاب الرعابي remains unfinished

No. 681.

fol 301, lines and size same as above

The Same

Vol VIII

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century

Beginning with *أحمد بن عبد الرحيم الدمشقي* and ending with *طاهر الدين الكلوني*

No. 682.

fol 359, lines and size same as above

The Same

Vol IX

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century

Beginning with the account of *الشيخ علي بن سيدى القطب الا واحد* and ending with that of *الشيخ محمد بن ابي بكر بن عبد الرحمن*

No. 683.

fol 302, lines and size same as above

The Same

Vol X.

The tenth *Mujallad* of the same work, embracing the period extending from A H 901 to A H 985

It may be noticed that no account of the years A H 986 to 1000 is found in the present copy

Beginning with the account of *محمد بن عمر بن محمد بن ثابت الدروسي* and ending with that of *حامد بن محمد السهري بن السهم دورور*

No 684

fol 275 lines and size same as above

The Same

Vol XI

The eleventh *Mujallad* containing biographies of those who flourished in the 11th century

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد
الشيخ محمد بن ابي السرور محمد بن
سلطان الحنبلي

No 685

fol 320 lines and size same as above

The Same

Vol XII part 1

The first part of the twelfth *Mujallad* embracing the period extending from A H 1101 up to the earlier months of A H 1152

Beginning with the account of برهان الدين الشيخ ابراهيم بن العماد
الشيخ ابراهيم بن محمد المعروف ابن سفر الحنبلي
and ending with that of

No 686

fol 377 lines and size same as above

The Same

Vol XII part 2

The second part of the twelfth *Mujallad* embracing the period extending from the later months of A H 1152 up to the end of the 12th century

Beginning with the account of الشيخ عمر بن يوسف الحنبلي القرامشي
and ending with that of نعم الدين بن صالح بن احمد بن محمد بن صالح بن
محمد بن عبد الله النمراسي

The colophon runs thus —

قدم بحمد الله وحسن توفيقه وعنايته ذلك الحكر الداني من
القرن الثاني عشر والحمد لله على البقاء والتمام وكان القراع من

تسويده عصر يوم السبت الحادي والعشرون من شهر رمضان المبارك
سنة تسع و تسعدن و مأتين و الف من سنة الهجرة السريعه الدويه على
صاحبها اصل الصلاة و اشرف الكتاب و اركى التسليمات اللهم و في
لتاليف العرن الدالب عسر على الوجه المطلوب بعصك و مدك و كرمك *

All the volumes are written in a hasty Naskh

Dated, A H 1299 = A D 1882

COMPANIONS AND TRADITIONISTS.*

No 687

fol 56, lines 24, size 9 × 6, 7 × 5

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name

In an endorsement in the margin of fol 1^a, the work is said to be a fragment of *Al-Mû'talif wa'l-Mukhtalif*, by 'Abdalganî al-Azdî (*d* A H 409 = A D 1018), but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d* A H 256 = A D 870). All the statements made in the work have been narrated directly from those Shâikhs from whom, as we are told by Ad-Dahabî and Al-'Ijlawnî Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalganî al-Azdî, for instance, Abû 'Âsim (*d* A H 212 = A D 827), Abû Nu'aim (*d* A H 219 = A D 834), Âdam bin Abî Iyâs (*d* A H 220 = A D 835), and Ismâ'il bin Abî Uwâis (*d* A H 226 = A D 841). Moreover, in a note by some scholar in the margin of fol 44^b, where biographical accounts of Harâm bin Hakîm and Harâm bin Mu'âwiyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

used that these men were two different persons while as a matter of fact they were one and the same person. The note runs thus —

حرام بن حکم و حرام بن معونه هما حل واحد شم البخاری فی
احراحہ ابہما انہی •

We learn from Hay Khal vol ii p 117 that Imam Bukhari wrote three biographical books dealing with the traditionists the first a large work entitled *At Tarikh al Kabir* the second a work of medium size entitled *At Tarikh al Awsat* and the third a shorter work entitled *At Tarikh as Sagir* (see Na 688 below). The present MS is possibly a fragment either of *At Tarikh al Kabir* or *At Tarikh al Awsat*.

From the original pagination of the MS it appears that eight folios are wanting at the beginning. It opens abruptly with the words —

فل لی ابراہیم بن المدرس ابراہیم بن محمد بن سعد العربی بن سمر
لمن سہد بدا فوجدہم ماہ حل لكل حل تابع ماہ دینار و کل
علمان بن علی بن ہشام فاحدها الخ •

The first complete notice relates to the account of محمد بن سعد الواحد بن ابی حرم الطعفی. The work is arranged in alphabetical order except that the names beginning with Muhammad have been placed first.

The MS breaks off abruptly in the middle of the account of حلال بن یحییٰ بن صفوان.

Apparently a very old copy. Written in Naskh with occasional notes and emendations in the margins. Not dated. Probably 12th century.

No 688

fol 175 lines 13 size 12½ x 9 8½ x 5½

الاربع المعبر

AT-TÂRIKH AS-SAGİR

A well known work containing notices of the companions their followers and other subsequent traditionists.

Author Abu Abdallah Muhammad bin Isma'il al Bukhari al Ju'fi ابو عبد اللہ محمد بن اسماعیل البخاری الجعفی (d A H 256 = A D 870). For his life see Lih Cat vol x part 1 Na 129.

Beginning —

احمد بن ابو درعد بن احمد بن محمد البروي قال حديثا محمد
 بن اسمعيل كتاب المختصر من تاريخ النبي صلى الله عليه وسلم
 و المباحرين و الانصار و طبقات التابعين لهم باحسان و من بعد هم اله *

Cf Berlin, No 9914, where the contents of the work have been fully described See also Râmpûr, p 623, Bûhâi No 221, and Hâj Khal, vol II, p 117

Distinctly written in bold Naskh, within red and blue ruled borders Dated, A H 1293 = A D 1876

The work has been lithographed in Allâhâbâd, A H 1324

No. 689.

fol 325, lines 22, size $13\frac{1}{4} \times 8$, $10 \times 5\frac{1}{2}$

(A MS containing two separate works, bound together)

fol 1-102^a

I

The Same

Another copy of the preceding work

Begins as above

Written in fair Naskh Dated, A H 1315 = A D 1898

fol 105^a-325

II

اسماء رجال الصيحين

ASMÂ' RIJÂL AS-SAHÎHAIN.

A biographical dictionary of those traditionists, whose names occur in the Sahîh Bukhârî and the Sahîh Muslim

Author Abû'l-Fadl Muhammad bin Tâhir bin 'Alî al-Maqdisî
 ابو الفضل محمد بن طاهر بن علي المقدسي

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A H 448 = A D 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân He died in Bagdâd, A H 507 = A D 1113, on his way back from Mecca See Tadkîrat al-Huffâz, vol IV, p 39

Beginning —

قال الكاظم ابو العسل محمد بن طاهر المعدسي رضى الله تعالى
 عنه - الحمد لله على كل حال و اتمام كل حاجة و سوال اله *

The work contains biographical notices of those traditionists who are mentioned in the *Sahih Bukhari* and the *Sahih Muslim* and accounts of whom were subsequently given in two separate works viz *أسماء رجال صحيح البخاري* by Abu Nasr Ahmad bin Muhammad al Kalabadî (d A H 398 = A D 1007) and *أسماء رجال صحيح مسلم* by Abu Bakr Ahmad bin Ali al Isfahani (d A H 428 = A D 1036). The author has incorporated the above two works in the present after making some necessary additions and alterations. See *Haf Khal* vol 1 p 289.

Written in bold Naskh with the headings in red. Foll 103^a-104^b are blank.

Dated A H 1315 = A D 1898

No 690

fol 36 lines 19 size 8×7 6½×4

كتاب الصغاء الصمر

KITÂB AD-DU'AFÂ' AS-SAGÎR

A biographical dictionary of weak or rather unreliable traditionists

By Abu Abdallah Muhammad bin al Bukhari al Ju fi *أبو عبد الله محمد بن اسمعيل البخاري الحمصي* (d A H 256 = A D 870). See *Lib Cat* vol 1 part 1 No 129.

Beginning —

أحدثنا الشيخ أبو علي الحسن بن أحمد الحداد المصري فإداه عليه
أنا اسمع في شهر الله الأصم حب سنة سبع خمس مائة أنا أبو نعم
أحمد بن عبد الله بن أحمد بن إسحاق الحافظ بسط محمد بن يوسف
الغدائي الصوفي فإداه عليه في ذي الحجة سنة ست وعشرين واربعمائة
أنا أبو أحمد محمد بن أحمد بن العطر بن الرباعي تخرجنا قال فإداه
علي آدم بن موسى الكوارزي فإداه عبد الله محمد بن اسمعيل البخاري
باب الألف إدراهم بن اسمعيل بن مجمع بن حبان الانصاري بروى سنة
هو كندر الوهم الخ *

Besides the present work Imam Bukhari wrote another biographical dictionary of the unreliable traditionists entitled *Kitâb ad Du'afa al Kabir*. See *Haf Khal* vol 14 p 118.

Written in fair Naskh

Not dated Apparently, a very modern copy

The work was printed in A H 1323

No. 691.

fol 26, lines 18, size $8\frac{1}{2} \times 6$, $6 \times 4\frac{1}{2}$.

كتاب المفردات والوحدان

KITÂB AL-MUNFARIDÂT WAL-WUḤDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Hadîs to one single person

Author Abû'l-Husain Muslim bin al-Hajjâj al-Qushairî أبو الحسين مسلم بن الحجاج القشيري (d A H 261 = A D 875) See Lib Cat, vol v, part 1, No 188

Beginning —

قال احبنا ابو محمد الحسين بن احمد السمرقندي فعرفتني عليه
بميسر... .. قال سمعت ابا الحسن مسلم بن الحجاج السيرى يقول
تسمت من روى عنه رجل او امرأة حفظ او حفظ من رسول الله صلى الله
عليه وسلم شيئاً من قول او فعل ولا يروى عن كل واحد منهم الا واحد من
مستور التابعين لابي في الرواية عنه الح *

A copy of the work is noticed in Asafiyah, p 786

Written in fair Nasta'liq Not dated Apparently, a very modern copy

No 692.

fol 144, lines 19, size $13\frac{1}{4} \times 8\frac{1}{8}$, $8\frac{1}{8} \times 4\frac{1}{8}$.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-ASHÂB.

'The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes

Author Abu Umar Yusuf bin Abdallah bin Muhammad bin Abdalbari an Namari al Qurtubi ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي The author was a great traditionist and historian of his time and was born at Cordova on Friday the 24th Rabi II A H 368 = A D 978 He held the post of Qadi of Lisbon and died at the age of 95 in Shatibah on the 30th Rabi II A H 463 = A D 1071 For his life see Tadhkirat al Huffaz vol iii p 324 Al An'ab by As Samani fol 447* Ithaf an Nubala p 442 and Ibn Khallikan (De Slane's translation) vol iv p 398

Vol I

Beginning —

فان الحمد لله بالعالمين جامع الاولين و الآخرين الح *

The present volume ends abruptly in the middle of the account of الحسن بن علي بن ابي طالب

For other copies see Br Mus No 1623 Br Mus Suppl No 623 Brill Houtsma No 195 Cairo vol i p 225 Hamidiyah No 202 Aya Sufiyah No 453 Kopr Nos 238-241 Bashir Aga No 85 Calcutta Madrasah p 42 Buhar No 228 and Rampur p 133 See also Haj Khal vol i p 276 and Brock vol i p 368

The work was printed in two volumes at Haidarabad (Deccan) A H 1318

No 693

fol 152 lines and size same as above

The Same

Vol II

The second volume of the same work beginning with what remains over from the preceding volume of the account of الحسن بن علي بن ابي طالب and ending with that of طاهر بن كداد الادي

No 694

fol 205 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with the account of موسى بن الحسن بن عبد الله بن معاذ ابو بكر الصدي and ending with that of العازبي

No. 695.

fol 171, lines and size same as above.

The Same

Vol IV.

The fourth volume of the same work, beginning with the account of *عالم بن عبد الله* The alphabetical series of proper names ends on fol 166^b, with *يرونح الكهنى* There follows the *كتاب الكنى*, containing the accounts of those who are known by their *Kunyah* arranged also alphabetically The volume ends abruptly in the middle of the account of *ابواميد المحرومي*

No. 696.

fol 167, lines and size same as above

The Same

Vol V

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of *ابواميد المحرومي* The *Kunyah* end on fol 87^b, with *ابويزيد* There follows the *كتاب النساء*, a chapter containing notices of the female companions of the Prophet, beginning with *اروى بنت عبد المطلب* and ending with *ام وروقه*

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A H 1316 = A D 1898 Written in fañ Naskh, with the headings in red

No. 697

fol 188, lines 17, size $8 \times 5\frac{1}{2}$, 5×3

تعديد المهمل وتميز المسكّل

TAQYÎD AL-MUHMAL WA TAMYÎZ
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sahih* of Imâm Bukhârî and in the *Al-Jâmi' as-Sahih* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded

Author Abu Ali al Husam bin Muhammad bin Ahmad al (as an) al Jayani أبو علي الحسن بن أحمد العناني الجاني

The author Al Jayani a good philologist and traditionist of Spain was born in A H 427 = A D 1035 He began his travels for the purpose of acquiring learning in A H 444 = A D 1052 served as a professor of Hadis in the famous Cordova University and died on the 12th of Sha ban A H 498 = A D 1105 See Tadkirat al Huffaz vol iv p 31 and Ibn Khallikan (De Slane's translation) vol i p 458

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين
و بعد نرحمك الله
فانك سألني ان اجمع لك ما اسنده عليك مما تأتلف حظه و يتخلف
لغظه من اسماء الرجال و كتابهم و اسانهم من الصحابة والتابعين من بعدهم
من الكمال ممن ذكر في الكتابين الصحيحين الخ *

Incomplete at the end The MS breaks off abruptly in the middle of the account of اساك

A copy of the work has been described in Berlin No 10161 See also Haj Khal vol ii p 397 and Brock vol i p 368

Apparently an old copy Written in fair Naskh with the headings in red The old folios have been re mounted on new margins
Not dated Probably 16th century

No 698

fol 203 lines 23 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL

A biographical dictionary of the traditionists whose names occur in the famous six canonical books of Hadis

Author Taqiaddin Abdalgani bin Abdalwahid bin Surur al Jamma il al Maqdisi تقي الدين عبد العنبي بن عبد الواحد بن سرور الجماعلي المقدسي He was born at Jamma il (a village in the vicinity of Nabulus) in A H 541 = A D 1146 In his early youth he left his home for the sake of acquiring learning and visited Damascus Bagdad Egypt Hamadan Isfahan and other centres of Islamic culture and learning In A H 570 = A D 1174 he revisited Alexandria

and heard traditions from the greatest traditionist of the age, Hâfiz Ahmad bin Muhammad as-Silafî (d A H 576 = A D 1180). Our author specialised in the subject of Hadîs, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabî' I, A H 600 = A D 1203. See Tadhkirat al-Huffâz, vol IV, p 165, Ithâf an-Nubalâ', p 302, and Tabaqât al-Hanâbilah by Ibn Rajab, vol II, fol 15^b.

Beginning —

الحمد لله على جمع نعمة عدد حلقه وكلمه حمدا يوجب المرد
من صله وكرمه الحج *

According to the Tadhkirat al-Huffâz, the work was originally divided into ten parts. The present MS is designated on the title-page as the first part. It ends with the account of اساطير ابي اليسع البصري.

The work was finally arranged by the author's son, Jamâladdîn Abû Mûsâ 'Abdallâh (d A H 627 = A D 1229), as stated in the following note on the title-page —

الحمد الاول من الكمال في اسماء الرجال ... تأليف الشيخ الامام
تقى الدين ابى محمد عدد العنى بن عدد الواحد بن على بن سرور
المقدسى ترتب ولده الحافظ جمال الدين ابى موسى عدد الله رحمهما الله
تعالى *

For other copies see Berlin, No 9924/5, Br Mus Suppl No 625/6, Cairo, vol I, p 244, and Calcutta Madrasah, p 43. See also Brock, vol I, p 356, and Hâj Khal, vol V, p 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawî (d A H 676 = A D 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No 699

fol 226 lines 21 size $9\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5\frac{1}{2}$

تهذيب الكمال

TAHDIB AL-KAMAL

The present MS is defective at the beginning as well as at the end. It contains neither title nor author's name but in an endorsement on fol 1^a it is said to be *Tahdib al Kamal* which is a revised and enlarged edition of Abdalkani al Maqdisi's *Al Kamal* (No 698 above)

Author Jamaladdin Abul Hajjaj Yusuf bin Abdarrabman al Mizzi جمال الدين ابو الحاج يوسف بن عبد الرحمن المزني (d A H 742 = A D 1341) See Lib Cat vol 1 part 1 No 229

The MS begins abruptly with the account of معاد بن عسما and breaks off in the account of عمره السباني

We learn from Huj Khal vol v p 240 that Al Mizzi left this work incomplete and that it was subsequently continued by Alaaddin Mughaltai bin Qilij who divided it into thirteen volumes. Mughaltai was born in A H 689 = A D 1290 and died in A H 762 = A D 1361. For his life see Ad Durar al Kaminah vol II fol 299.

For other copies see Berlin No 9930/1 Paris Nos 2089-91 Br Mus No 1635 Br Mus Suppl No 627 Cairo vol 1 p 233 Hamidiyah No 226 Köpr No 272 and Asafiyah vol 1 p 779. See also Brock vol 1 p 360 where the present work is erroneously described as an abridgment of the work by Muhammad bin Mahmud bin al Hasan bin an Naffar al Bagdadi (d A H 643 = A D 1245) entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Nashh with the headings always in red.

There are several marginal notes by Muhammad bin Ibrahim bin al Muhandis who tells us that he read this MS before its author and collated it with the autograph copy at Damascus in A H 718 = A D 1318. Ibn al Muhandis the writer of these notes was one of the teachers of the celebrated traditionist Ad Dahabi. He was born in A H 665 = A D 1267 and died in A H 733 = A D 1333. For his life see Ad Durar al Kaminah vol II fol 93^b, and Tadkirat al Huffaz vol IV p 294.

No. 700.

foll 166, lines 20, size $10 \times 7\frac{1}{4}$, $7\frac{1}{2} \times 5\frac{1}{4}$

الكاشف في معرفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No 699 above), by Shamsaddîn Abû Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî سمى الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدقني, a well-known traditionist and historian born in Damascus on the 3rd Rabî' II, A H 673 = A D 1274 At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijâz, where he studied under numerous eminent scholars The number of his teachers surpassed twelve hundred He served as a professor in several Madrasahs of Damascus, and wrote many useful works He died on the 3rd Du'l-Qa'dah, A H 748 = A D 1348 See *Tabaqât al-Kubrâ* by As-Subkî, vol vii, fol 4^b, *Tabaqât* by Al-Isnawî fol 101^b, *Tabaqât* by Ibn Qâdî Shuhbah, fol 145^a, *Mu'ât Al-Janân*, fol 458^b, *Ad-Durar al-Kâminah*, vol ii, fol 109^a, *Muntakha al-Sulûk*, fol 38^b, *Dustûr al-I'âm*, fol 50^b, and Brock, vol ii, p 46

Beginning —

الحمد لله والسر لله يقول محمد بن احمد بن الدمشقي
سامحه الله هذا مختصر جامع في رجال الكتب الستة الصالحين و السني
الارعة مقتضب من تهذيب الكمال لسيدنا الحافظ المزي الح *
(

The notices are arranged in alphabetical order beginning with Ahmad bin Ibrâhîm al-Mawsili

For other copies see Cairo, vol i, p 242, Köpr, No 386, Escur, No 1779, Âsafiyah, p 786, Bûhâr, No 232, and Râmpûi, p 138 See also Hâj Khal, vol v, p 3

The present valuable copy dated A H 733 = A D 1333, was transcribed within the life-time of the author by Abû'l-Fath as-Subkî, as stated in the following colophon —

وقع فراع ابى الفتح السدي نعه الله من كتابته في الثاني والعشرين

الرجب العرد سنة ثلاث و ثلثين وسدعمائة *

The scribe Abu l Fath whose full name was Taqiaddin Muham-
mad bin Abdallatif as Subki was born in the month of Rabi' II A H
705 = A D 1305. He was an eminent scholar held several distinguished
posts in Egypt and Syria and died at Damascus on Saturday the
12th Du l Qa dab A H 744 = A D 1344. For notices of his life see
Ad Durar Al Kamimah vol II fol 166^b. *Tabaqat* by Al Isnawi fol
129. *Tabaqat* by Ibn Qadi Shuhbah fol 146. *Tabaqat al Kubra*
by As Subki vol VII fol 29. *Tabaqat* by Ibn al Mulaqqin fol 150
and *Mir'at al Janan* fol 458.

Written on thick creamy paper in beautiful Naskh with margi-
nal notes and emendations.

Foll 40-49 are of paper of a reddish tint. Foll 94-99 and 150
are seriously water stained.

The title page bears the seal and signature of Abu Bakr Abdallah
a teacher of the Madrasah As Sadr al Ali (مدرسة الصدر العالي) at
Qandiyab dated A H 1179 = A D 1765.

No 701

fol 249 lines 27 size 10×6 8×4¹

تقريب الهدى

TAQRIB AT-TAHDIB

The well known biographical dictionary of the traditionists
compiled by Ahmad bin Ali bin Hajar al Asqalani (أحمد بن علي بن
حجر العسقلاني) (d A H 852 = A D 1449). See Lib Crit vol V part 1
No 159.

Ibn Hajar Al Asqalani first abridged Al Mizzi's *Tahdib al Kamal*
(No 699 above) in a work entitled *Tahdib at Tahdib*. He then
abridged this latter work in a more concise form entitling it *Taqrib*
at Tahdib.

Beginning —

الحمد لله الذي مع بعض حله على بعض درجات اما بعد فاني
لما فرغت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه
معصود التهذيب لحفاظ صرة ابي الكحاح الدرر المح *

The contents of the present work have been described in Berlin
Nos 9954-5. See also Cairo vol 1 p 232 Asafiyah p 776 Pampur
p 136 and Brock vol 1 p 360. In Haf *Khal* vol V p 243.

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A H 808 = A D 1405, but in the colophon of the present copy, the date of completion is given as A H 824 = A D 1421. The colophon runs thus —

قال المؤلف . فرغب من علمه يوم الاربعاء اربع عشرين من احره

سنة ٨٢٤ *

Written in Naskh, with marginal notes and emendations throughout. Foll 151 and 238-249 are supplied in a later hand. Foll 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end —

بلغت بالمعاليه توسع الطافه والامكان بعون عدايه الرحمان من مددته و
مختاتمه في مكة المعظمه تحية رب الله رادها الله سرفا وتعظيما . كتبه
العبد المذنب حلال [بن] شيخ عدد المالك السهرن بالمثقى عفى عنه *

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz, in A H 1271, A H 1290 and A H 1308.

No 702.

fol 256, lines 27, size $14 \times 9\frac{1}{4}$, $9\frac{1}{4} \times 7$

اسد العانة في معرفة الصحابة

USD AL-GÂBAH FÎ MA'RIFAT AS-SAHÂBAH.

A very old and valuable copy of the *Usd al-Gâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A H 693 = A D 1294, and A H 694 = A D 1295, respectively, while the second, which is not dated, seems to be written in a different and much later hand.

Author 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Aşîraddîn Muḥammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî generally known as Ibn al-Asîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثرالدين محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني السهيري بنس الاثير الحرري

Vol I

Beginning —

الحمد لله المدة عن ان يكون له نظراء راسداة الم
ال السبع

The author who was a great traditionist and historian was born on the 4th of Jumada I A H 555 = A D 1160 at Jaziratu Ibn Umar (in Mesopotamia) where he was brought up and received his early education. He went with his father and his two brothers Majdaddin Abu s Sa'adat Mubarak (d A H 606 = A D 1209) and Diya addin Abu l Fath Nasrallah (d A H 637 = A D 1239) to Mawsil where he received lessons from Abu l Fadl Abdallah bin Ahmad at Tusi the Khatib of the city (see As Subki vol v fol 243). He then proceeded to Bagdad where he attended the lectures of Ya'ish bin Sadaqah al Furati (d A H 593 = A D 1197 see Al Isnawi fol 180) Ibn as Sukamab (d A H 607 = A D 1211 see *ibid* fol 125^b) and other eminent scholars. Subsequently he made a journey to Syria and Jeru alem where he completed his education under numerous distinguished scholars. Afterwards he returned to Mawsil where he settled permanently and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer Ibn Khallikan whose father was an intimate friend of our author says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikan personally met him in A H 626 = A D 1229 at Aleppo and found him to be a man of the highest accomplishments and the most excellent qualities but extremely modest. Besides the present work he wrote the *Kitab al Kamal fi l Tarikh* a well known universal history from the earliest times down to A H 628 = A D 1231 which has been edited and published by C. J. Tornberg in 14 vols. Leyden A D 1851-76 and reprinted in 12 vols. Cairo A H 1290-1303. He also abridged the *Kitab al Ansab* of As Sam'ani (No 646 above) incidentally pointing out the errors of that author and enriching the work with valuable new material (see Haj Khal vol 1 p 456). He died at Mawsil in the month of Shaban A H 630 = A D 1234. See Ibn Khallikan (De Slane's translation) vol II p 288. *Tabaqat* by Ibn al Mulaqqin fol 128^b. *Tabaqat* by Al Isnawi fol 24. *Tabaqat* by Ibn Qadi Shubbah fol 73. *Tahaqat al Kubra* by As Subki vol VI fol 245^b. *Tadkirat al Huffaz* vol IV p 191. *Mir'at al Janan* fol 393^b and Brock vol 1 p 345.

The present volume ends with the account of سيف بن ملك بن ابي الاستعم

Written in beautiful Naskh with occasional vowel points A

tastefully ornamented square on fol 1ⁿ, inscribed with the title of the work and the author's name, has been partly torn off, but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read *دائم العرو الدقاء و السعادة و العلى*. These words, as well as the extremely elegant appearance of the MS, suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS belonged at one time or another.

Dated, the 2nd Ramadân, A H 693 = A D 1294

Scribe *عبدالمعنى بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياني*

The first and third volumes contain valuable marginal notes the writer of which does not reveal his identity, but in the following note on the title-page, by one Amin al-Madanî a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina he is said to be Al-Hâfiz Tâjaddîn as-Subkî (*d* A H 771 = A D 1369) —

ودا طلع على هذه النسخة فوجدته من أجل النسخ واصحابها وعليها
حواشي وتفييدات ومط وتحرير بخط الحافظ ابن السككي المتوفى سنة
٧٧١ وكثيرا ما يدل عن الذهبي في المستدرک وعن الرشاطي وعن ابن
فصل الله العمري في مسالك الانصار وعن الحاكم في المستدرک وعن
ادب السمعاني وعن ادب الدمياطي وعليها حظ العلامة علي الحلبي
المتوفى سنة ١٠٤٤ صاحب السيرة الحلبي المسماة ناسن العيون في سيرة
الامين المأمون — انتهى و كتبه امين المدنى المدرس بالروضة الدنوية سنة
* ١٣٠٨

An autograph note by 'Alî bin Ibrâhîm al-Halabî (*d* A H 1044 = A D 1634) is found at the end of the present volume. It is identical with that given at the end of vol. III (see No 704 below)

No. 703.

fol 338 lines and size same as above

The Same.

Vol II.

The second volume of the preceding work, beginning with *محلم بن حنيفة* and ending with *باب الشين والالف*

Written in fair Naskh Not dated Apparently, 17th century

No 704

fol 239 lines and size same as above

The Same

Vol III

The third volume of the same work from باب الميم و الالف to the end

The following note by Abi bin Ibrahim al Halabi ash Shafi, (referred to in No 702 above) appears at the end —

ترعاه من ا له الى احده و كذا الجزء الاول من هذه المصححة و اسأل
الله ان يمن بالوقوف على الجزء الثاني — القدر على التحلى السامى
سعى الله عنه . سنة ١٠٢٠ هـ *

No 705

fol 212 lines 23 size 12×7½ 9×5

الرياض السيرة في سائل العشرة

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL
AL-'ASHARAH

Accounts of the lives and deeds of the ten prominent companion whose entrance into Paradise was foretold by the Prophet They are Abu Bakr Umar Usman Ali Talhah Zubair Abdarrahman bin Awf Sa d bin Abi l Waqqas Ubaidah bin al Jarrah and Sa id bin Zaid

Author Muhibbaddin Abul Abbas Ahmad bin Abdallah at Tabari al Mahki commonly known as Al Muhibb at Tabari محب الدين ابو الحسن احمد بن عبد الله الطبري لمكى السهر بالمحب الطبرى He was one of the teachers of the famous traditionists Ad Dimyati and Ad Dahabi He was the foremost traditionist of Hîraz in his time and was born at Mecca on the 27th Jumada II A H 615 = A D 1218 He compiled several works mostly based on traditions He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions For a long time he was the teacher of Al Mahki al Mu'assar Yusuf the second of the Rasulid rulers of Yaman (A H 647-694 = A D 1249-1295) • Our author died on the 11th Jumada II

A H 694 = A D 1295 For his life, see Al-Khazraǧī, vol 1, p 277, *Tabaqât* by Ibn Qâdī Shuhbah, fol 96^a, *Tabaqât* by Al-Isnawī, fol 156^a, *Tabaqât* by Ibn al-Mulaqqin, fol 61^a, *Mir'ât al-Janân*, fol 436^b, and *Tâj at-Tabaqât*, vol vii part ii, fol 421^b

Beginning —

الحمد لله محص من يساء برحمته الخ *

The contents of the work have been fully described in Berlin, No 9657 See also Cairo, vol v, p 65, Waliaddīn, No 573, Landberg-Brill, No 232, *Āsafiya* p 1552, Leyden, No 1748· Brock, vol 1, p 361, and Hâj Khal, vol iii, p 520

Foll 211^a–212^a contain an extract from *فتح الباری*, the well-known commentary on Bukhârī's *الجامع الصحيح*, by Ibn Hajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will 'live, they believe, till the end of this world

On fol 206^b, a large lacuna

Written in fair Nasta'liq Not dated Apparently, a modern copy

A seal bearing the inscription *ابو المكارم عفا عنه*, dated A H 1297 = A D 1879, is found on fol 1^b

The work has been printed in Egypt

No. 706.

fol 13, lines 15, size 6 × 4, 4 × 3

(A MS containing two separate works bound together)

fol 1^b–6^a

I

عوالي مسيحه الجعبري

'AWÂLĪ MASHĪKHAT AL-JA'BARĪ.

A tract containing short biographical notices of some of those *Shaiḫs* under whom the author, Al-Ja'barī, received his education, and from whom he obtained certificates

Beginning —

قال السبع الامام العالم العامل العلامة و حدد عصره و مرید دهره انی
محمد برهان الدین ابراهیم بن عمر بن ابراهیم الجعبري الربعی متبع الله
بقائه استخرب الله تعالى و احترت لمن اراد الرواية ان يروى مروياتی

ومؤلفانى كلها بصرطها
وهذه اسماء شيوخى العوالى سنداً او علماً
الدى رب عديم مرأه لخدم او سمناً مديم او احاراً مديم *

The author Al Ja barī whose full name is Burḥānaddīn Abū l Abbas Ibrāhīm bin Umar bin Ibrāhīm bin Khālil al Ja barī ar Raba l al Khālilī حليل بن ابراهيم بن عمر بن ابراهيم بن حليل بن ابراهيم بن ربحان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن حليل بن ابراهيم بن ربحان الدين was born at Ja bar in A H 640 = A D 1242 settled at Hebron (in Palestine) where he spent a saintly life and died in Ramadan A H 732 = A D 1332 For accounts of his life see Ad Durar al Kaminah vol 1 fol 14 Mirat al Janan fol 452 Tabaqat by Al Isnawi fol 67^b Tabaqat by Ibn Qayd Shuhbah fol 117^b Tabaqat by Ibn al Mulaqqin fol 141^b Tabaqat al Kubra by As Subki vol vii fol 126 Tabaqat al Qurra by Ad Dahabi fol 176^b Al Uns al Jalil fol 259^b Bugyat al Wu at fol 143^b and Brock vol ii p 164

The author tells us in his short prefatory note that the number of his Shāriḥs or teachers exceeded two hundred but the present tract deals only with a few of the most eminent of them

The tract begins with a notice of Shamsaddīn Muḥammad bin Umar ad Dī al Wazī al Abbāsī The date of his birth is given as A H 777 = A D 1375 but this is an obvious clerical mistake for he was born in A H 577 = A D 1181 and died in A H 668 = A D 1269 See Tabaqat al Qurra by Ad Dahabi fol 155^b

The tract ends with a notice of Jamāladdīn Sulaimān bin al Ḥasan known as Ibn Naqīb al Hanafī (d A H 698 = A D 1299 see Husn al Muḥadarah fol 232)

Another copy of the work is noticed in Cairo vol vii p 545

II

fol 7 -13^b

الهبات الهبات فى المصنفات الكبريات *

AL-HIBAT AL-HANĪYĀT FĪ'LMU-SANNAFĀT AL-JA'BARĪYAT

Another tract by the same Al Ja barī containing a list of more than one hundred works which the author had written on various subjects in prose and verse up to the end of A H 725 = A D 1325

Beginning —

قال الشيخ الامام
وعده اسماء الكتب التى صنفها
على انواع العلوم بطما و نورا بقرع الله تعالى بها واسم احدا اليه *

Another copy of this tract is noticed in Cairo, vol vii, p 545
 Written in Naskh, with the headings in red
 Not dated Apparently, 16th century

No. 707.

fol 140, lines 35, size $11\frac{1}{2} \times 8$, $9\frac{1}{4} \times 5\frac{1}{2}$

طبقات الحفاظ

TABAQÂT AL-HUFFÂZ.

A well-known work containing biographies of eminent tradition-ists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Tabaqât*, complete in two separate volumes

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي (d A H 748 = A D 1348), for some account of whom see No 700 above

Vol I

Beginning —

ان الحمد لله سبحانه وتعالى وتعدس اسماءه وصغاته وعروحل و

هدى النخ *

The present volume ends with the life of Abû 'Îsâ Muhammad bin 'Îsâ at-Tirmidî (d A H 279 = A D 892)

Foll 39-49 are wrongly placed after fol 28

According to a note on the title-page, the MS was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A H 1312

The present work has been printed in Haidarâbâd, A H 1315, and an abridgment, by As-Suyûtî (d A H 911 = A D 1505), has been edited and published by F Wustenfeld, Gottingen, A D 1834

No. 708

fol 198, lines and size same as above

The Same

Vol II

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwîni (d A H 273 = A D 886), and ending, on fol 196^a,

with Abul Hajjaj Yusuf al Mizzi (d A H 742 = A D 1341) At the end there are short notices of those traditionists under whom our author studied *Hadis*

Both the volumes are written in fair Naskh Dated A H 1048 = A D 1638

Scribe على بن عبد الله بن عبد الرحمن المرادي

No 709

fol 189 lines 19 size $9 \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

المسند في اسما الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL

A dictionary of such names and *Nisbah* of traditionists as are liable to be confounded with each other

By the same Ad Dahabi

Beginning —

الحمد لله الذي لم يبعده ولدا ولم يسره في الملك احد اندا الم

We are told in the preface that the present compilation is based on the works of Abdalgani bin Sa'id al Azdi (d A H 409 = A D 1018) Ibn Mahula (d A H 487 = A D 1094) Ibn Nuqtah (d A H 629 = A D 1231) and Abul Ala al Faradi (d A H 700 = A D 1300)

The present work has been edited and published by De Jong Leyden A D 1881

Written in Naskh within double red ruled borders Dated A H 1034 = A D 1625

Scribe على بن محمد بن احمد العلبي

No 710

fol 88 lines 25 size $10\frac{1}{4} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5\frac{1}{2}$

مزان الاعدال في نقد الرجال

MIZÂN AL-I'TIDÂL FÎ NAQD
AR-RIJÂL

The first volume of the *Mizan al Itidal* a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions by the author of the preceding work the notices arranged in alphabetical order

The present copy is imperfect at the beginning as well as at the end, and numerous folios are wanting after fol 78^b. It opens abruptly thus *من اخرج له في كتابه من الأئمة الستة الحج* The notices extend from *حفص بن عمر إلى أبي إلى أبي إسحق*

For other copies see Berlin, No 9939, Cano, vol 1, p 254, Br Mus Suppl, No 630, Asafiyah, p 790, Kopr, Nos 1178-80, Ayâ Sûfiyah, Nos 3488-92, and Râmpûr, p 139. See also Hâj. Khal, vol. vi, p 282, and Brock, vol 11, p 47

The work has been lithographed in Lucknow, A H 1301

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century

No. 711.

fol 63, lines 25, size $10\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 5\frac{1}{4}$

The Same

A short fragment of the same work, beginning abruptly with the words —

عدد الله بن المبارك احبنا ابو المعالي الانروهي اذا ريد من هبة الله

*اذا احمد بن وعرجل الحج **

The notices extend from *الحسين بن علي إلى اسمعيل بن عيسى البغدادي*

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above

The MS was read before the author and collated with his original copy, as appears from the following note on the margin of fol 4^b —

*يلعب المعانلة والعرض بامل المصنف والسماع عليه **

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century

No 712

fol 104 lines 19 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

اسماء رجال المسكوة

ASMÂ' RIJÂL AL-MISHKÂT

Biographical notices of those traditionists and eminent scholars whose names occur in another well known work of the author entitled مسكوة المصابيح

Author Muhammad bin Abdallah al Khatib at Tahrizi محمد بن عبد الله الخطيب التهريزي who flourished in the first half of the 8th century of the Hijrah See Lah Cat vol v part ii No 349

Beginning —

اللهم بك نسكن و عليك توكل سددك اللهم بحمدك لى نعمك
بحمد محامدك الع

The work is divided into two chapters The first contains notices of the companions of the Prophet and of their followers arranged in alphabetical order and in three sections the first dealing with the male companions the second with the female and the third with the followers of the companions of the Prophet It may be observed that notices of those who are known by their *Kunya* have been included in the same alphabetical arrangement according to the initial letters of their *Kunya* The second chapter contains notices of scholars and traditionists who left any original works behind them beginning with امام مالك بن انس and ending with ابو بكر احمى الدين

At the end the author states that he completed the present work on Friday the 20th Rajab A H 740 = A D 1340 and that he presented it to his Shaikh Al Husam bin Abdallah bin Muhammad at Tih (d A H 743 = A D 1342) who highly appreciated it as he had formerly appreciated the author's other work entitled مسكوة المصابيح

For other copies see Berlin No 9928 Asafiyah p 772 and Rampur p 134 See also Haj Khal vol v p 567 and Brock vol ii p 195

Written in different hands both Naskh and Nasta liq Not dated Apparently 16th century Slightly water stained

The title page is covered with seals signatures and Arddidah Among the twelve seals on the title page only the following five are legible —

- 1 A seal bearing the inscription *ار محمد مراد مستواهم*
- 2 A seal bearing the inscription *اللهم صل على سيدنا محمد السميع وآله*
- 3 A seal of *عصمة الله بن نعمة الله*, dated A H 1060 = A D 1650
- 4 A seal bearing the inscription *برك نام حداء جهان رحمن است*, dated A H 1066 = A D 1656
- 5 A seal of *محمد حسن بن شيخ محمد يوسف*, dated A H 1084 = A D 1673

A seal bearing the name of *عزير النساء حاتون*, dated A H 1241 = A D 1825, is found on fol 2^a

No. 713

fol 88, lines 21, size $10 \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, beginning as above
Written in *Nîm-Shikastah* According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS was transcribed Dated A H 1204 = A D 1789

Scribe *محمد افضل*

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand —

- 1 An anonymous tract on the science of tradition, beginning —

الحمد لله الذي لم يرل عالما وديرا . . . اما بعد فان التصانيف
في اصطلاح اهل الحديث ود كذب ووسط و احتصرف وسألني بعض
الاحوان ان يخص له المهم من ذلك فاحتته ابي سؤاله رجاء الادرارح في
ذلك المسالك الحج *

- 2 A short tract by the celebrated *Jalâladdîn as-Suyûtî* (d A H 911 = A D 1505), proving that the descendants of Zamab, the daughter of 'Alî, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain the grandsons of the Prophet, to be called *Sharîf*

Beginning —

الحمد لله رب العالمين و هو حسبي و كفى و سلام على عبادة الدين
اصطفي على بن ابي طالب رضى الله عنه روى من الاولاد المذكور
احد وعشرين و من الابات دماي عسرة على خلاف في ذلك الحج *

For other copies of this second tract see Berlin No 9401
Paris No 4261 Goth No 91 Cairo vol vii p 245 See also
Haj Khal vol iv p 184 and Brock vol ii p 150

Written in ordinary Naskh

No 714

fol 14 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

الممنى لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL- MUDALLISÎN

A work containing biographical notices of those traditionists who with intent to deceive have related traditions which they pretended to have received from well known and reliable Shaikhs but have omitted to mention the names of the inferior Shaikhs from whom they actually received those traditions

Author Burhanaddin Abu'l Wafa Ibrahim bin Muhammad bin Ishaq al Halabi ash Sha'fi برهان الدين ابو الوفا ابراهيم بن محمد بن حنبل الحلبى He is also called سبط ابن العمري i.e. the grandson of Ibn al Ajami because his mother belonged to the Al Ajami family of Halab His forefathers were natives of Tripoli in Syria but he was born at his mother's home Halab in A H 753 = A D 1352 His father having died in his infancy his mother took much pains for his education and travelled with him to Damascus where he learnt the Quran by heart Thence they returned to Halab where our author continued his education in the Maktab attached to the orphan age founded by Nasiruddin at Tiwash After completing here his early education he made a prolonged tour for the sake of acquiring learning and visited several towns of Syria Egypt and Tunis where he attended the lectures of numerous eminent scholars Our author gained a profound knowledge of Hadis in which subject he produced several valuable works some of which according to his biographers were lost during the horrible invasion of Tamerlane He died at Halab on the 26th Shi'rawal A H 841 = A D 1438 See Mu jam of Ibn Fahd fol 7^b and Al Qahr al Hayi vol 1 fol 19^b

Beginning —

الحمد لله — العالمى العاصم للممنى اما بعد هذا يعلن فى
اسماء المدلسين كتب و جمعته و هذا وقع سنة احدى سنين و ستمائة

في تعلق لي على سر ابي العتيم العمري ثم في تعاليم لي على صحيح
المخاري ثم ابي تعلتهم الي هذا المؤلف المعبر الح *

The notices are arranged in alphabetical order, beginning with

انرايم بن محمد بن ابي يحيى الاسلامي

For other copies see Berlin, No 9946, and Bodl, vol 11, No 379 See also Hâj Khal, vol 11, p 188, and Block, vol 11, p 67

Written in hasty Naskh Not dated Probably 18th century

No. 715.

fol 35, lms 10. size $6\frac{1}{2} \times 4\frac{1}{2}$, $3\frac{1}{2} \times 2\frac{1}{2}$

تذكرة الطالب

TADKIRAT AT-TÂLIB.

A rare work by the same author containing short biographical notices of the *Mukhadramîn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islâm after his death

Beginning —

الحمد لله المتوحد تكديانه المتعصل بالانه . و بعد وهذا كتاب

مختصر في من هو مختصر او قل انه مختصر الح *

Cf Hâj Khal, vol 11, p 263, where the work is given its full and proper title, viz, تذكرة الطالب المعلم من يقال انه مختصر

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramîn* traditionists being extant in his time He further states that, as regards the notices of 42 of the *Mukhadramîn*, he collected the materials from the works of Muslim bin al-Hajjâj (d A H 261 = A D 875), Abû 'Amr bin as-Salâh (d A H 643 = A D 1245) and 'Abdarrahîm bin Husam al-'Irâqî (d A H 806 = A D 1404) These notices are distinguished by the following abbreviations, viz, م for Muslim, بن for Ibn as-Salâh, and بن for Al-'Irâqî The materials for the remaining notices have been gathered from other sources

The alphabetical series of proper names begins with لا خيف بن ويس and ends with يسر بن عمرو It is followed by additional chapters, containing *Kunyah*, patronymics, and names of female traditionists, arranged in alphabetical order

It is stated in the colophon that the work was originally compiled in A H 793=A D 1391 but that further additions to it were made down to the middle of A H 818=A D 1415 when the work was completed in its present final form

The present copy was transcribed from one written by the author's pupil Umar bin Muhammad bin Umar bin Khidr (d A H 873=A D 1468) at Halab in A H 838=A D 1434

Clearly written in Naskh Dated A H 1290=A D 1873

Scribe أحمد بن محمد بن سعيد الله

Some additional notices of *Mukhadramin* mostly extracted from the *Tagrib at Tahdib* of Ibn Hajar al Asqalani (No 701 above) are written in the margins of several folios apparently in the same hand as the text

The title page contains a copy of the *Sanad* which was granted by the author to one of his pupils Umar bin Fahd al Makkī (d A H 885=A D 1480) and was written in the author's own hand on the copy from which our MS was transcribed

No 716

fol 15 lines 19 size 9½ × 6½ 6½ × 4

الاصحاح من رمي بالاحلاق

AL-IGTIBÂT BIMAN RUMIYA BI'L- IKHTILÂT

A tract by the same author containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadis

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين أما بعد ودا كتاب جمعه

على حروف المعجم في معرفة من حلط في عمرة من الغفاب وعبرهم الخ *

The notices are arranged in alphabetical order beginning with سكرة بن عبد الله and ending with a female traditionist ابن بن حمزة Cf Berlin No 9947 See also Haj Khal vol 1 p 368 and Brock vol II p 67

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumada I A H 818=A D 1415

Written in hasty Naskh * Not dated Probably 18th century

No. 717.

foll 233, lines 33, size $11\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{4} \times 5\frac{1}{4}$.

الا عابه في تمييز الصحابة

AL-ISĀBAH FĪ TAMYĪZ
AS-SAHĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes

Author *Shihābaddīn Ahmad bin 'Alī bin Muhammad*, called Ibn Hajar al-'Asqalānī *حجر بن محمد السهير بن علي بن محمد الاسقلاني* (*d* A H 852 = A D 1449) See Lib Cat vol v, part 1, No 159

Vol I

Beginning —

الحمد لله الذي احصى كل شئ عددا الم *

The work has been described in Berlin, No 9948 For other copies see Nūr 'Usmānīyah, Nos 660-670, Hamīdīyah, No 206, Avâ Sūfiyah, Nos 2955-2959, Kōpr, No 245, Walīaddīn, No 479

The present volume breaks off abruptly in the middle of the account of *راعر بن الاسود*

A seal bearing the inscription *ابو العسل ناصر الدين محمد احمد محمدى* is found on the title-page

The work has been printed in four volumes, in the Bibl Ind Series Calcutta, A D 1856-1873

No. 718.

foll 128, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with what remains over from the first of the account of *راعر بن الاسود*, and ending with that of *طالم بن عمرو*

No 719

fol 245 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with باب العن and breaking off abruptly with the account of فتنه بن و فاض الاسلامي

Fol 8 10 and 196 are seriously damaged

No 720

fol 224 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with فتنه بن و فاض الاسلامي and breaking off abruptly in the middle of the account of يوسف الانصاري

No 721

fol 201 lines and size same as above

The Same

Vol V

The fifth volume of the same work beginning with what remains over from the fourth of the account of يوسف الانصاري The alphabetical series of proper names ends on fol 1 and is followed by a chapter containing *Kunyah* beginning with ابو امه العراري and ending with ام يحيى

All these five volumes are written by one and the same scribe in ordinary Naskh within red ruled borders The headings are written in red Illuminated frontispieces and title pages of an ordinary kind have been supplied to the first and the second volumes Not dated Probably 17th century

Water stained throughout In several places the ink has corroded the paper

No. 722.

fol 294, lines 31, size $11 \times 6\frac{1}{2}$, $8 \times 4\frac{1}{2}$

The Same

Vol I

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء

Written in good Naskh with a tastefully illuminated title-page
Not dated Probably, the latter part of the 15th century

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abû'n-Nasr Qâytibâ'i al-Mahmûdî, as a religious endowment, to the Madrasah of *Bâbassalâm*, a well-known gate of the holy mosque of Mecca Qâytibâ'i al-Mahmûdî (A H 873-901 = A D 1468-1495) was a most accomplished Mamlûk King of Egypt He erected numerous religious and other public buildings throughout his kingdom, especially in Hijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet, and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah He also founded the above-mentioned Madrasah of Mecca, to which the present MS was presented See *Târikh Ibn Iyâs*, fol 75^b-232^b, *Risâlah* by 'Abdalbâsit, fol 12^b-13^a, and *Husn al-Muhâdarah*, fol 345^a

No. 723.

fol 293, lines 31, size $11\frac{1}{2} \times 7\frac{1}{2}$, $9\frac{1}{2} \times 5\frac{1}{2}$

The Same

Vol IV

The fourth and last volume of the same work, from حرف الواو to the end

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy, and further that the original work contained an additional chapter, designated المدهمات, but that this chapter could not be traced by the copyist of the transcription referred to The colophon, copied from the above-mentioned transcription, runs thus —

وهو آخر ما وحده بخط سجع الاسلام حايط العصر الى الفصل اس
 حكر العسقلاني امير المؤمنين في الحديث مصنف الكتاب بعمدة الله
 بالرحمة و الرضوان و اسكنه فسيح الجنان و قد نعى سلكه المصنفات و قد
 منها كندرا لكنى لم اطعنه الى الآن و عسى ان طعنه ان شاء الله تعالى
 و قد جمع الكتاب جمعة في مدة سيرة حداسي خط مؤلفه *

Written on thick creamy paper in fair Naskh with a tastefully illuminated frontispiece within red ruled borders The headings are in red Dated the 4th Rabi II A H 1118 = A D 1706

No 724

fol 256 lines 27 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

نصير المصنف بحكر المصنف

TABSÎR AL-MUNTABIH BITAHRÎR AL-MUSHTABIH

A dictionary of such names and *Nisbah* of traditionists as are written in a similar way and liable to be confounded

By the same Ibn Hajar al Aqalani

Several folios are wanting at the beginning The MS opens with the account of *بانه بن ابي العاصي روح عبد الوهاب النقي*

The work is an improved and enlarged edition of *Al Mushtabih* of Ad Dahabi (No 709 above) According to the following colophon the work was completed on the 17th Jumada I A H 816 = A D 1413 —

فرع منه ملخصه و مبدئه العبد احمد بن سلى بن محمد بن محمد
 العسقلاني السهر ناسي حكر في مدة اخرها سابع عشرين حمادى الاولى
 سنة ست عشرة و دمل مانه *

For a detailed account of the work as well as its sources see Br Mus Suppl No 632 See also Asafiyah p 774 Haj Khal vol ii p 182 and Brock vol ii p 68

The present copy was transcribed by the author's disciple Ahmad bin Abdarrahman bin Sulaiman al Juhami who was born in Cairo A H 792 = A D 1390 and died in A H 875 = A D 1470 For his life see Al Qabas al Hawi vol i fol 39^b

Written in Naskh, with marginal notes and emendations Dated
the 1st Rabî' II, A H 841 = A D 1437 Slightly worm-eaten

No. 725.

fol 50, lines 24, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{2}$

The Same.

Another incomplete copy of the same work, ending with a
portion of the chapter حرف الصاد المبهلة

Beginning —

الحمد لله جامع الناس ليوم لا ريب فيه الح *

Written in Arabian Naskh Foll 47-50 are supplied in a later
hand Not dated Apparently, 19th century

No. 726.

fol 13, lines 25 size $7\frac{1}{4} \times 5\frac{1}{2}$, $5 \times 3\frac{1}{2}$

المرحمة العيثية بالترجمة الليثية

AL-MARḤAMAT' AL-GAISÎYAH BI'T-
TARJAMAT AL-LAISÎYAH.

Life of Imâm Abû'l-Hâris Lais bin Sa'd al-Fahmî al-Fârisî, with
a collection of traditions narrated by him and called عوالى الحديث

By the same Ibn Hajar al-'Asqalânî

Beginning —

الحمد لله الذي فصل بعض حلة على بعض درجاب

اما بعد فان جماعة من الاحوان التمسوا افراد مختصر من احادار وعبه الديار
المصرية ابى الكارن اللب بن سعد و شذا من عوالى حديثه تذكره لعهد
و تنصرة لمن يخفى عليه حال من قبله الح *

Lais bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt
who derived his origin from an Isfahân family, was born in Egypt, A H
94 = A D 712 In A H 113 = A D 731, being then twenty years of
age, he made a pilgrimage to Mecca, and heard traditions delivered
by Nâfi' (d A H 117 = A D 735), Zuhri (d A H 124 = A D 742), 'Atâ

bin Abi Rabah (d A H 114 = A D 732) and other eminent traditionists of Hijaz. He also travelled to Iraq and heard traditions narrated by Hisham bin Urwah (d A H 146 = A D 763). Laṣ bin Saḍ studied Hadis under not less than fifty Tabi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imam Shafi'i said of him: Laṣ bin Saḍ was a more learned jurist than Imam Malik, but his disciples and friends could not exalt him sufficiently. He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dinar* and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday the 15th of Shaḍan A H 175 = A D 791. For accounts of his life see Husn al Muhadarab fol 138^b Tadkirat al Huffaz vol 1 p 202 Al Ansab by As Sam'ani fol 434^b Al Ikmal fol 180^b Al Mugni fol 84^b Al Kashif fol 113^b and Ibn Khallikan (De Slane's translation) vol II p 543.

A copy of the work is noticed in Berlin No 10121. See also Brock vol II p 70 and Haj Khal vol V p 491.

Written in Naskh with occasional rubrics.

Dated A H 848 = A D 1445.

The present copy was collated with the original at the shrine of Imam Laṣ as stated in the following note in the margin of the last folio —

لج معالمة عند صرح الامام الشافعي

No 727

fol 309 line 27 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

المعجم

AL-MU'JAM

A biographical dictionary of the male and female traditionists under whom the author received his education and from whom he obtained *Sanad*.

Author Najmaddin Umar bin Muhammad bin Muhammad bin Fahd al Makhri al Asari ash Shafi'i نعم الدين عمر بن محمد بن محمد بن فهد المخري الاسري الشافعي. He was born at Mecca in A H 812 = A D 1409. After learning the Quran by heart and being initiated in the various branches of Muhammadan literature by his father Taqiaddin Muhammad (d A H 871 = A D 1466) he travelled to Egypt, Syria and Palestine where he attended the lectures of numerous tradition

ists and obtained their *Sanad*, which he subsequently arranged in book form. The number of his teachers or *Shāikh*s, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīaddīn Muhammad bin Ahmad al-Fāṣī (*d* A H 832 = A D 1429), entitled *العقد الثمين في تاريخ البلد الامين*. He died on Friday, the 7th Ramadān, A H 885 = A D 1480. For his life see *Al-Qabas al-Hawī*, vol. II, fol. 9^b.

Some folios are wanting at the beginning. The present copy opens abruptly with the words *و تفقه بالدر محمود العلوي واحد عن حاله*, the *السهم العرابي*, which are immediately followed by the life of *ابراهيم بن يونس بن حسين بن علي*. It ends with the life of *حسين بن محمد البعلبي بن محمد بن ركريا الربيري*.

The work was completed at Mecca, in A H 861 = A D 1457, and the present copy was transcribed by the author's son, 'Abdal'azīz bin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkī (*d* A H 921 = A D 1515), in A H 906 = A D 1500, as stated in the following lines at the end —

و قد انتهى العرص مما اردت جمعه من مسايخى الدين سمعت منهم
واحارو لى الرواية عنهم و كان العراع من تسويد ذلك فى احر يوم
الخميس حادي عشر شوال سنة احدى و ستين و ثمان مائة ممدولما بمكة
المسرفة تجاة الكعبة المعظمة و كان العراع من هذه النسخة المباركة
فى يوم الخميس تاسع عسرى ربيع الثانى سنة ست و تسعمائة ممدولما
بمكة المسرفة و كتبه ابن مؤلفه العبير الى لطف الله و عونه ابو الخضر و
ابو فارس محمد المدعو عدالعزيز بن محمد المدعو عمر بن محمد بن
محمد بن ابى الخضر محمد بن وهب الهاشمى العلوي المكي السافعى *

For another copy of the work see Berlin, No 10131. See also Brock, vol. II, p. 175.

Foll 306^a–309^b contain a list of the *Sanad*, which were granted to our author by his *Shāikh*s.

Written in fair Naskh, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305^b, Muhammad bin 'Abdallāh bin Humaid al-Hanbalī (*d* A H 1295 = A D 1878) tells us that, in A H 1285 = A D 1868, he extracted considerable material from this book for his work, entitled *السحب المرولة على مرائج الحباله* (No 785 below).

No 728

fol 8 lines 23 size $7 \times 5\frac{1}{2}$ $5 \times 2\frac{1}{2}$

الإلحاقات

AL-ILHÂQÂT

A tract containing eleven *Sanad* granted to Umar bin Muham-
mad bin Fahd al Makkî (d. A. H. 885 = A. D. 1480) by different *Shaikhs*.
Each *Sanad* is followed by a list of the names of those scholars from
whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are
dated A. H. 839 = A. D. 1435.

The present copy is defective at the beginning. It opens abruptly
with the latter portion of the list of the names attached to the sixth
Sanad beginning with *رد بن عبد العطارى*.

We learn from *Al Qahas al Hawi* vol. II fol. 11^a that Umar bin
Fahd had collected his *Sanad* in book form and it is probable that the
present tract is a supplement to that collection as the word *الإلحاقات*
suggests.

The present copy was transcribed at Mecca by Ahmad bin
bin Abdullah al Asarî in A. H. 899 = A. D. 1493 as stated in the follow-
ing colophon —

مرحومنا و ربنا لعالم هذه الإلحاقات العدد العشر إلى رحمه الله
العنى أحمد بن عبد الله الأثرى بمكة المسفرة بصفحة أبى منس
فى ربيع الأول سنة ٨٩٩ أحسن الله حياها *

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1^a the
tract is wrongly described as a table of contents of the biographical
work entitled *الصوة اللامع فى القرن التاسع*.

No 729

fol 45 lines 17 size 7×5 5×4

[أسماء الرجال]

[ASMÂ' AR-RIJÂL]

A list of the names arranged in alphabetical order of the
Shukhs from whom the following traditionists got permission to
narrate Hadîs —

1 Radiaddîn Ibrâhîm bin Muhammad at-Tabarî (*d* A H 722 = A D 1322 See Ad-Du'ar al-Kâminah, vol 1, fol 15^b)

2 Salâhaddîn Muhammad bin Abî 'Umar al Maqdisî (*d* A H 780 = A D 1378 See Ad-Du'ar al-Kâminah, vol 11, fol 98^b)

3 'Â'ishah bint Muhammad bin 'Abdallhâdi (*d* A H 816 = A D 1413 See Al-Mu'jam, by Ibn Fahd, fol 97^a)

4 Ruqaiyah bint Yahyâ bin 'Abdassalâm (*d* A H 815 = A D 1412 See Al-Mu'jam, by Ibn Fahd, fol 85^a)

5 Abû't-Tâhî Muhammad bin Muhammad, called Ibn al-Kuwaik (*d* A H 821 = A D 1418 See Al Qabas al-Ilâwî, vol 11 fol 104^b)

6 Al-Jamâl 'Abdallâh bin 'Alî al-Qalâmsî (*d* A H 817 = A D 1414 See As-Suhub al-Wâbilah, fol 80^a)

7 'Abdarrahmân bin Muhammad bin Tûlûbgâ bin 'Abdallâh as-Saifi (*d* A H 825 = A D 1422 See Al-Mu'jam, by Ibn Fahd fol 111^b)

8 Muhammad bin Abî Bakr, called Ibn Jamâ'ah (*d* A H 819 = A D 1416 See Al-Qabas al-Ilâwî, vol 11, fol 49^b)

9 Abû Bakr bin al-Husain al-Maîâgî (*d* A H 816 = A D 1413 See Al-Mu'jam, by Ibn Fahd, fol 61^a)

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddîn Abû'l Khair Muhammad bin 'Abdarrahmân as-Sakhâwî (*d* A H 902 = A D 1497) —

اما بعد فقد فرأت بخط المحدث سمس الدين السخاوي ما صورته -
و بعد فعدا حرر تحت فيه اسماء جماعة احوال الرضى الطبري و الصلاح
ابن ابي عمرو عايسه ابنه ابن عبد القادي و رفته ابنه يحيى بن عبد السلام
المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الكندلي سط
القلاسي و عبد الرحمن بن محمد بن طولونعا و العلامة العر محمد بن
ابن بكر ابن جماعة و العلامة الربيع ابي بكر بن الحسين المراعي عذر
ملتزم الاستيعاب و لا ان بعضهم لم يسمع على بعضهم *

The names of the Shakhhs, contained in this alphabetical list, begin with Ibrâhîm bin Ahmad, called Ibn Amînaddawlah, and end with Yûsuf bin Mu'ammâr, called Ibn al-Fâkhîr

Fol 45^a contains another short list, compiled by Muhammad bin Ahmad bin 'Alî al-Fâsî (*d* A H 832 = A D 1429), of the names of the Shakhhs, who granted permission for transmitting Hadis to most of the traditionists of Egypt

Written in rough Naskh Water stained throughout Foll 29-32 have been rendered illegible Not dated Probably 16th century

No 730

fol 156 lines 21 size 9×7½ 7×4

اسماء الرجال

ASMÂ' AR-RIJÂL

A work containing biographical notices of those traditionists whose names occur in the same author's work entitled جامع الصحاح also known as مجمع بحار الأنوار في غريب الحديث و لطائف الأحبار a well known dictionary of the rare words used in the Quran and traditions

Neither the title of the work nor the author's name are mentioned in the text In the following anonymous note on the title page it is suggested that the work is by Muhammad bin Tahir as Siddiqi al Fattani (d A H 980 = A D 1578) and entitled اسماء رجال جامع الصحاح —

هدية المستمع في اسماء رجال كتاب جامع الصحاح و اطل مؤلفها
السمع محمد [ن] طاهر القنبي مؤلف كتاب جامع البحار *

Though the biographers of Muhammad bin Tahir al Fattani do not enumerate the present work in the list of his compilations there is every reason to believe that he is the author He is certainly the author of the well known dictionary mentioned above (مجمع البحار) to which he refers on fol 195^b in the following terms —

و قد ذكرنا ذلك في حاشية مجمع البحار

Besides this in the preface he praises his teacher Shaikh Ali bin Husamaddin al Muttaqi (d A H 976 = A D 1567) and we know from the Akhbar al Akhyar (p 322) that no work of Al Fattani is without a eulogy of this teacher For the life of Al Fattani see Lib Cat vol v part II No 315

Beginning —

بسمك اللهم ان رغب اعلم هذا الدرس الصديق على كراهل
امه السعة العراء الميم *

In the preface the author tells us that it was while he was studying Hadis under Shaikh Ali al Muttaqi that he formed the project of compiling the present work and began to collect materials He further proceeds to tell us that when he had completed it he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect, and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication, but evidently he is Akbar the Great (A H 963-1014 = A D 1556-1605), who, at the time of his conquest of Gujara't, received our author in audience with much respect and kindness. See Akhbâr al-Akhyâr, p 322, Subhat al-Ma'jân, p 43, Ithâf an-Nubalâ, p 397, Ma'âsir al-Kirâm, fol 85^b, Hadâ'iq at-Hanafiyah, p 385, and An-Nûr as-Sâfir, fol 183^b.

The work is arranged in three *Fasl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Fasl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشورة, the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdallâhmân bin Muhammad Aslam al-Hanafî, a former owner of the MS, tells us that it came into his possession at Aurangâbâd in A H 1147 = A D 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A H 1148 = A D 1735. The general appearance of the MS suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the Akhbâr al-Akhyâr.

No. 731

fol 120, lines 19, size 8½ × 6, 5 × 3½

المعني في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists which are written in a similar way and are therefore liable to be confounded accompanied by occasional short biographical notices

Beginning —

الحمد لله الذى يصل بنى آدم يعلم الاسماء الح

The work is arranged alphabetically and under each letter following the proper names there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet his four Caliphs the well known four Sunnite Imams and the authors of the six canonical books of Hadīṡ.

For other copies of the work see Asafiyah p 788 and Buhār No 242

Written in fair Naskh within double red ruled borders Not dated Probably the latter part of the 17th century

A seal bearing the inscription ابو المكارم على سنة dated A H 1197 = A D 1783 is found on the title page

The work has been twice lithographed at Delhi viz. in A D 1873 and 1891

No 732

fol 243 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

الاكمال في اسماء الرجال

AL IKMĀL FĪ ĀSMA' AR-RIJAL

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizī (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkat al Masābih*.

Author Abdallāḡ bin Saifaddīn ad Dihlawī عبدالحى بن سيف الدهلوى (d A H 1052 = A D 1642) For his life see Lib Cat vol vi No 490

Beginning —

الحمد لله الذى يعبد محمدا صلى الله عليه وسلم الى كانه الناس الح

It is stated in the preface that the author compiled the present work after completing his well known Persian commentary on the *Mishkat al Masābih* entitled *شرح مسكوة المصابيح*

The preface contains no account of the plan followed but the main body of the work is arranged alphabetically and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol 30^b with *ابو اللحم* and ends on fol 220^a with *يسيرة*. It is followed by a supplement, designated *تدويل في اصحاب الكتب*, containing notices of some eminent scholars, beginning with *امام مالك بن ابو جعفر احمد بن محمد بن سلامة الطحاوي* and ending with *انس*.

The work is not mentioned in any catalogue, but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A H, 1297 = A D 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe *أعما محمد هادي بن أعما كلب علي*

No. 733

fol 28, lines 21, size 9 × 6, 6 × 4

(A MS containing two separate works, bound together)

fol 1^b—15^b

I

[رسالة في رجال الصالحين]

[RISÂLAH FÎ RIJÂL AS-SAHÎHAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the Sahîh Bukhârî and the Sahîh Muslim.

Beginning —

الحمد لله رب العالمين و العافية للمتقين باب اسماء الصالحين الذين اخرج عنهم في الصحيحين *الح* *

The author, who does not reveal his name, completed the work in Jumâdâ I, A H 1048 = A D 1638, according to the following statement at the end —

وقع الاتمام في اوائل حمادي الاول سنة ١٠٤٨ *

Written in fair Naskh, with occasional rubrics.

fol 16^a—28^b

II

طبقات الرواة وصاديق الحكمة

TABAQÂT AR-RUWÂT WA
SANÂDÎQ AL-HUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author Mustafa bin Hamzah bin Ibrahim بن حمزة بن مصطفى
 الرابعم
 Beginning —

الحمد لله رب العالمين باب عدد الاحاديث المروية عن رسول
 الله صلى الله عليه وسلم بعدد عن الامكان حصرة عن ان جماعه من اهل
 العلم نالعو في تدعيها و حصروا ما امكنهم اليه *

The work consists of several *Bab* each of which contains the names arranged alphabetically of those companions who narrate a given number of Hadis Only those companions are omitted (380 in all) who narrated but a single Hadis as the author tells us in the following concluding lines —

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانين و تدعا
 بعضها لكن تركها خوفا من الاطالة و الملل *

In the colophon we are told that the present work is an extract from the *Talqih* of Ibn al Jawzi (d A H 597 = A D 1200) —

هذه منقولة من كتاب التلخيص للشيخ الامام العالم العلامة جمال الدين
 ابي الفرج عدا الرحمن بن علي بن محمد بن الكوري *

Both the above tracts are written in the same hand

No 734

fol 30 lines 25 size $8\frac{1}{2} \times 6$ 6×4

منحبه الاسانيد

MUNTAKHAB AL-ASÂNÎD

In this work the author Isa al Jafari gives a list of the numerous books which his Shrikk Shamsaddin Abu Ahdallah Muhammad bin Ala addin al Babilî al Qahirî ash Shafiî (d A H 1077 = A D 1666 see *Khulasat al Asar* vol iv p 39) read under his various teachers together with their *Isnad* and occasional references to their lives

The full title of the work as stated at the end is منحبه لاسانيد في فصل المصنف و الاخر و الاسانيد

Beginning —

و صلى الله على سيدنا محمد و آله و صحبه و سلم - بحمدك
 اللهم يا من وصل من انقطع اليه فاتصل سدة بالعروة الوثقى . . . و بعد فلم
 تزل سده الاسناد في هذه الامة يمتطى الى عرائنها عوارب الاعتبار الحج *

The author, whose full name is Abû Maktûm 'Îsâ bin Muhammad bin Muhammad bin Ahmad bin 'Âmir al-Magribî al-Ja'farî ابو مكنوم عيسى بن محمد بن محمد بن احمد بن عامر المغربي الجعفري, was born at Zawâwah (in Morocco) He travelled to Algeria, where he studied under Abû's-Salâh 'Alî bin 'Abdalwâhid al-Ansârî (d A H 1057 = A D 1647), and having married his daughter, he remained with him more than ten years On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars In A H 1062 = A D 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdiyyah monastery until the end of A H 1063 = A D 1653 Afterwards, he made a journey to Egypt, where he attended the lectures of Ahmad al-Khafâjî (d A H 1069 = A D 1659), Muhammad ash-Shawbarî (d A H 1069 = A D 1659), Ash-Shabramallîsî (d A H 1087 = A D 1676) and others He then revisited Mecca, where he settled permanently and served as a teacher in the Madrasah attached to the Masjid al-Harâm Besides the present work, he wrote مقاليد الاسناد, a treatise containing biographical notices of his Mâlikî Shaikh's He died at Mecca in A H 1080 = A D 1669 See Khulâsat al-Aṣar, vol III, p 240

The author tells us in the preface that, in A H 1070 = A D 1659, with a number of other students, he read several books under the above-mentioned Shamsaddîn al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others At the request of his fellow-students, he wrote this work, in which are collected the best Isnâd of the afore-said Shaikh

Written in fair Naskh

Not dated Probably, 18th century

No 735

fol 47 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

العوائد الدراري

AL-FAWÂ'ID AD-DARÂRÎ

Life of Abu Abdallah Muhammad bin Isma'il al Ju'fi al Bukhari (d A H 256=A D 870) with a bibliographical account of his works

Author Isma'il bin Muhammad bin Abdalhadî bin Abdalgani al Jarrahî ash Shafi'î al Ijlawnî بن عبدالحاي بن عبدالحفي العراجي السامعي العطلوبى He was born at Ijlawn a village in Syria A H 1087=A D 1676 In A H 1100=A D 1688 he made a journey to Damascus where he studied under several scholars such as Shâikh Abdalgani an Nablusî (d A H 1143=A D 1731) Abul Mawahib al Hînbâlî (d A H 1126=A D 1714) Ahmad al Gazzî (d A H 1143=A D 1731) Abdallah al Ijlawnî (d A H 1112=A D 1700) Yunus al Misrî (d A H 1120=A D 1708) and Abdarrahim al Kahulî (d A H 1130=A D 1722) He soon acquired a considerable knowledge of various branches of Muhammadan literature especially of Hadîs on which subject he compiled several useful works For a long time he served as a professor in the Madrasah attached to the Umayy Mosque at Damascus and died in the month of Muharram A H 1162=A D 1748 See Silk ad Durar vol 1 pp 259-272 and Taj at Tabaqat vol XII part II fol 373^b

Beginning —

* الحمد لله العالم بجميع الاسماء حملة وعضلا الخ *

The work is divided into four chapters as follows —

Fol 1^b الباب الاول في بيان مولد الامام البخاري وبدء امره ولسانه وفي
بيان نسبه *

Fol 9 الباب الثاني في بيان رحلته الراشعه لاحد العلم من الاقطار
الساعه وبيان سرحه *

Fol 17^b الباب الثالث في ما ورد في اهل الحديث ومنهم البخاري

Fol 23 الباب الرابع في بيان تصانيف المعده

Written in ordinary Naskh with marginal notes and emendations
Dated A H 1151=A D 1739

The present copy was read before the author three times as appears from the following note on fol 23^a —

بلغ معانيه وقرأه على مؤلفه حفظه الله تعالى اولا واثنا واثنا *

No. 736.

foll 10, lines 13-15, size 9×5, 6×4

المنظومة في أسماء أهل بدر

AL-MANẒŪMAH FÎ ASMĀ',
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr

Author Ahmad bin 'Alī al-Uṣmānī al-Manīnī العثماني المنيني He was born at Manīn on the 12th Muharram, A H 1089 = A D 1678 At the age of thirteen years, he went to Damascus, where he studied under several scholars, and he was then appointed professor in the Madrasahs, 'Adilīyah, Sulaimānīyah and As-Sanīsātīyah. Subsequently, he held the post of Qādī at Qārā, and then the post of Khatīb in the Umawī Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock, vol II, p 282, the following compositions of his are enumerated in the Silk ad-Durar, vol I, p 135 —

فتح القريب سرح امودح اللبيب, امودح اللبيب في حصائص الحبس,
القول الموعوب, السمات السعوية في مدح حير الدرية, شرح رساله واسم بن فطوبعا,
بلعة المحتاح في مناسك الحاح, القول الموحى في حل الملعن, فتح المنال, العقد المنظم,
اصاءه الدراري في شرح, العرائد السنيه في العوائد النحويه, مطلع السنين
الحار (left incomplete)

He died on the 19th Jumādā II, A H 1172 = A D 1759 See Silk ad-Durar, vol I, p 133, and Tâj at-Tabaqât, vol XII, part II, fol 114^b

Beginning —

يعول احمد ابو العباس من بالميدى شاع بن الناس

The tract concludes thus —

والحمد لله على التوفيق لجمع هذه على التحقيق

Written in fair Naskh Not dated Probably, 19th century

No 737

foll 15 lines 17 size $9 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

حباب الاحباب

HIBÂB AL-AHBÂB

A short tract containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet taken chiefly from الاستيعاب في معرفة الاصحاب (No 692 above) beginning with ابو بكر عبدالله بن ابي وهاب and ending with يوسف بن عبد الله بن سلام

Author محمد ابو بكر bin Abdarrahman The exact years in which our author flourished cannot be traced

Beginning —

الحمد لله الذي شرف الانساب و حصصهم بدواع الانادي و رواع
الحسان الم *

Written in ordinary Naskh Not dated 19th century

SHI'AH TRADITIONISTS

No 738

foll 210 lines 15 size $10\frac{1}{2} \times 7$ 8×4

كتاب الرجال

KITÂB AR-RIJÂL

A most reliable biographical dictionary of the Shi'ah traditionists edited and re arranged in strict alphabetical order by Muhammad Taqî al Khadîm al Ansari

Author Abu l Abbas Ahmad bin Ali bin Ahmad bin al Abbas an Najashi ابو العباس احمد بن علي بن احمد بن العباس النجاشي the

great *Shi'ah* traditionist, who was born in A H 372=A D 983, and died at Matrâbâd in A H 450=A D 1058 See *Khulâsat al-Aqwâl* fol 13^b, *Naqd ar-Rijâl*, fol 19^a, *Manhaj al-Maqâl*, fol 25^a, *Muntaha'l-Maqâl*, fol 25^b, *Nadd al-Idâh*, p 32

The editor's preface begins —

الحمد لله على ما وهب انا العدد ابن انى المعانى محمد
تقى الخادم الانصارى مع تصحيح متاعى و انخفاص شراعى و مصرناعى
تعوض فى لجه نكر الدناشى مارأيت لتكصيل المرام احسن من الدجاشى
مرتنته على ترتيب حروف الهجاء لیسرع فى حصوله السج *

The work begins —

إلحمد لله رب العالمین و صلوة على سیدنا محمد الدین و اهل بیته
الطاهرین السج *

The author, in a short preface, tells us that when he came to know that some opponents of the *Shi'ah* sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with *Shi'ah* traditionists and authors, with an enumeration of their works as far as he could trace them

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alî have been placed first. The alphabetical series of proper names begins on fol 5^a with آدم بن and ends on fol 207^a with یسین الصریر, and it is followed by *Kunyah* beginning with ابویوب الانصارى and ending with ابویحییٰ المكعوف

For another copy of the work see *Âsafiyah*, p 780 See also *Kashf al-Hujub*, fol 116^b

Written in *Naskh*, with a few marginal notes and emendations. The headings are in red. Fol 98^b is blank

Dated, A H 1292=A D 1875

Scribe فصل علی الرصوى

The title-page contains a short biography of the author

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books

No 739

fol 96 lines 23 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

حلامه الاقوال في معرفه الرجال

KHULÂSAT AL-AQWÂL FÎ MA'RIFAT AR-RIJÂL

A short biographical dictionary of the Shi'ah traditionists

Author Jamaladdin Hasan bin Yusuf bin Ali bin al Mutahhar al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر الحلي

The author Al Hilli a great Shi'ah jurist was born on the 19th Ramadan A H 648 = A D 1250 In the present work on fol 15 16 he gives us a short autobiography accompanied by a list of the works about sixty in number which he had compiled prior to the composition of the present work According to the Majalis al Mu'minin p 276 he ably and successfully represented the Shi'ah sect in a religious debate which took place before Sultan Muhammad Khuda Bandah Ulja i'tu the King of Persia (A H 693-706 = A D 1294-1307) who as a result of his arguments proclaimed himself a Shi'ah Our author died on the 21st Muharram A H 726 = A D 1325 See Muntaha'l Maqal fol 73^b Naqdar Rijal fol 61^a Manhaj al Maqal fol 92 Habib as Siyar vol iii p 112 and Majalis al Mu'minin p 276

Beginning —

الحمد لله مرشد عباده الى سبيل السداد وهاديهم الى طريق النجاة

في المجلس الرابع المعاد الى

The author tells us in the preface that numerous biographical works had been written dealing with the Shi'ah traditionists but that they were either over concise or more diffuse in treatment than the present work He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable For that class of traditionists whose reliability is doubtful he refers to another more comprehensive work of his entitled كشف المعال معرفة الرجال

The work is divided into two *Qism* and a *Khatmah* The first *Qism* (fol 1^b-63) deals with reliable and the second (fol 64^b-89^a) with unreliable traditionists The *Khatmah* is subdivided into eight sections termed فائدة

For other copies of the work see Berlin, No 9926, Bûhâr, No 277, and Paris, No 1108 See also *Kashf al-Hujub*, fol 56^a, and Brock, vol II, p 164

Written in fair Naskh Our copy contains marginal notes said to have been transcribed at Lahore, in A H 1023=A D 1614, from a copy of the work belonging to a certain Hâjî Nasrâ, as stated in the following note at the end —

كتب اكنر حواشيه على طريق الاستعجال العدد المدب الراحى الى
رحمه ربه العلى ابو الحسن محمد بن المستعلى عفى عنهما فى بلدة
لاهور من نسخه العاضل التقى القى حاحى بصرا سلمه الله فى ٢ ربيع
الاول سنة ١٠٢٣ *

Scribe محمد امين المستعلى

Not dated, but the above-mentioned marginal notes were transcribed in A H 1023=A D 1614

Slightly worm-eaten

No. 740.

fol 174, lines 19, size $8\frac{1}{3} \times 5$, 6×4

The Same

Another copy of the same work, agreeing in all respects with the preceding

Fol 36 and 37 have been misplaced after fol 32 and 40, respectively

Written in *Nîm-Shikastah*, with a few marginal notes Dated, A H 1126=1714

Scribe حلال الدين محمد

No. 741.

fol 257, lines 12, size $7\frac{1}{3} \times 6$, 5×3

تلخيص الاقوال فى تعميق الرجال

TALKHÎS AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists

Author Mirzâ Muhammad bin 'Alî bin Ibrâhîm al-Astrâbâdî
ديورا محمد بن علي بن ابراهيم الاسترآبادى He died at Mecca in A H

1028=A D 1619 For his life see Naqd ar Rijal fol 202^a and
 Ihulasat al Aṣar vol iv p 46

Beginning —

الحمد لله على عبادته الدنيا امطعنى اما بعد فهذا كتاب تلخيص
 الاموال في تحقيق احوال الرجال قد انتب فيه الاسماء على ترتيب الحروف
 المعجم مراعاة للاول ثم الثاني وهكذا الى *

The work has been fully described in Br Mus Suppl No 634
 See also India Office No 716 Asafiyab p 776 Brock vol ii
 p 385 and Kashf al Hujub fol 39^a

Written in elegant Nashḥ with a few marginal notes The
 headings are in red Dated A H 1047=A D 1637

The first and the last two folios are supplied in a later hand
 Foll 202-253 have been placed upside down

Two seals bearing the inscription سند معبد عباس مرسى dated
 A H 1262=A D 1847 are found on a fly leaf at the beginning

No 742

fol 392 lines 25 size 11½×7 8×4

معجم الرجال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAHQÎQ AHWÂL AR-RIJÂL

Another biographical dictionary of the Shīab traditionists
 compiled on a more comprehensive scale by the same author

Beginning —

الحمد لله المدعلى في عرقله عن الاشياء و النظار الى *

The work is also called معجم الاموال في تحقيق احوال الرجال See
 Kashf al Hujub fol 130 The work has been fully described in Br
 Mus Suppl No 635 See also Rampur p 139 and Brock vol ii
 p 385

The present copy was transcribed at Najaf in A H 1044=A D
 1634 Written in good minute Nashḥ with a tastefully illuminated
 but faded frontispiece within gold and blue ruled borders Fol 262
 is blank

Scribe اصمعل بن سالم النحفي

No. 743.

fol 260, lines 21, size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists

Author Mustafâ bin al-Husam at-Tafrîshî al-Husamî مصطفی بن الحسين التفریسي الحسيني

The author, At-Tafrîshî, who lived in the earlier part of the 11th century of the Hîrah, was a pupil of Shaikh 'Abdallâh bin al-Husain at-Tustarî (d. A H 1021 = A D 1612), a short biographical account of whom is given on fol 123^a

Beginning —

الحمد لله حالو الليل و النهار العالم بخصيائ الضمائر و الاسرار الخ *

Full particulars of the work are given in B₁ Mus Suppl, No 636 See also Kashf al-Hujub, fol 154^a, and Brock, vol II p 411

Written by more than one scribe, in different hands, Naskh and Nasta'liq In a note at the end, the last Juz is said to be written by a certain Hasan 'Ali Occasional notes, additions, and emendations are written in the margins throughout the copy Not dated Probably, about the end of the 11th century of the Hîrah

Slightly water-stained Fol 2-5 have been misplaced, and should follow after fol 231

Four seals bearing the name of a certain Muhammad bin Husain, dated A H 1216 = A D 1801, are found on the first and the last folios

No. 744.

fol 240, lines 32, size $11\frac{1}{2} \times 8$, $9\frac{1}{2} \times 6$

منتهى المعال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AHWÂL
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order

Author Abû 'Ali Muhammad bin Ismâ'il bin 'Abdaljabbâr bin Sa'daddîn al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكرنلى He was born in the month of Du l Hijjah A H 1159 = A D 1746 and died at Najaf in Rabi I A H 1216 = A D 1801 See Kashf al Hujub fol 147^b

Beginning —

بسمك اللهم نامى رفع منازل الرواة الخ

In the preface the author states that the work is a condensed version of the Manhaj al Maqal (No 742 above) and the gloss upon the same by Muhammad Baqir bin Muhammad Akmal Bahbahani (*d* A H 1205 = A D 1790) together with important additions from other sources a list of which is given These additions are generally made at the end of each notice and are distinguished by the word ملف or افول

The biographical notices are preceded by five *Muqaddimah* The first notice is that of آدم ابوالحسن النعاس الكوفى and the last that of موسى بن يعقوب بن موسى ابو الحلاب آل لامنى Then follow additional chapters containing *Kunyah* names beginning with ابن or احو *Lagab Nisbah* and lastly notices of female traditionists The work concludes with a *Khatimah* subdivided into 12 *Fawa'id*

Written in hasty Nashb with the headings in red Dated A H 1220 = A D 1805

Scripte حر النساء بنت مرحوم حاحى الحرمين على بنى

The work was lithographed in Teheran A H 1302

SAINTS AND SŪFĪS

No 745

fol 198 lines 17 size 7×5 6×4

بسمه الاسرار ومعدن الانوار

BAHJAT AL-ASRĀR WA MA'DIN AL-ANWĀR

The life virtues miracles and sayings of Shaykh Abdalqādir al Jilam (*d* A H 561 = A D 1166) with short biographical notices of his eminent followers

Author Nûraddîn Abû'l-Hasan 'Alî bin Yûsuf bin Jarîr ash-Shattanawfî نور الدين ابو الحسن علي بن يوسف بن جرير السطو في He was born in Cairo, A H 647 = A D 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn He died in A H 713 = A D 1314 See Ad-Durar al-Kâminah, vol II, fol 42^b

Beginning —

استفتح باب العون يا يدي محامد الله عرو حل السج *

Copies Berlin, Nos 10072-6, Paris No 2016, Ref No 11, Râmpûr, p 330, and Cairo, vol II, p 71 See also Brock, vol II p 118, and Hâj Khal, vol II, p 71

The work has been printed in Cairo, A H 1304

Written in fair Naskh Dated, A H 787 = A D 1385 Fol 31, which has been misplaced, should follow fol 37

Scribe عند الرحمن بن محمد بن عبد الرحمن بن الحلي

No. 746.

fol 307, lines 19, size $8\frac{1}{2} \times 6\frac{1}{4}$, $5\frac{1}{3} \times 4$.

The Same

Another copy of the same work, beginning as above

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders Dated, A H 986 = A D 1578.

No. 747.

fol 430, lines 17, size $11 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above Fol 25 and 32, which have been misplaced, should follow fol 31 and 24, respectively

Written in Naskh, with numerous short lacunae Not dated Probably, 19th century.

Fol 1-157 are slightly water-stained

No 748

foli 215 lines 15 size $5\frac{1}{2} \times 5$ $5\frac{1}{2} \times 3\frac{1}{2}$

مختصر نهجہ الانوار

MUKHTASAR BAHJAT AL-ANWÂR

An abridgment of the preceding work designated at the beginning
 كتاب المختصر من نهج الاسرار في مناقب عروب الصمداني

The name of the author of this abridgment cannot be traced
 Haj Ishaq vol ii p 71 simply mentions an abridgment of the
 Bahjat al Asrar without giving the name of its author

Beginning —

الحمد لله بحمده و بسنعه و بعود ناله من سرور انفسنا اما بعد
 هذه حمل من مناقب الشيخ العارف العالم العامل الرباني سيد القاد
 الكتلاني احصرت بها من كتاب الشيخ الفقيه الامام العالم المعري
 نور الدين ابى الحسن على بن يوسف بن حنبل بن معصود بن فضل
 السامعي اللخمي عروب بالسطو في الذي سماه نهج الاسرار و معدن
 الانوار الشيخ •

The work ends with the following verses —

يحلون باحلاق الرجال وكن منى كانك مملوك لكل صديق
 وكن مدل طعم الماء حلوا [و] تاردا الى الكند الحوا لكل روى

The present copy was transcribed at the tomb of Ibrahim Adil
 Shah the King of Bijapur (A H 941-965=A D 1535-1557)

Written in good Naskh with an illuminated frontispiece within
 gold and coloured ruled borders Not dated Probably 17th century

Scribo حلال الدين بن مولانا على

No. 749.

foll 118, lines 19; size $8\frac{1}{2} \times 9$, $5 \times 3\frac{1}{4}$.

اخيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFÎQ LI-TULLÂB
AT-TARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically

Author Shihabaddîn Abû'l-'Abbâs Ahmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامة المقدسي He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh, but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in $\text{A H } 769 = \text{A D } 1367$ See *Ad-Durar al-Kâminah*, vol 1, fol 42^b

Beginning —

الحمد لله الذي ابدى ابوار معرفته لقلوب العارفين *

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz, *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî ($d \text{ A H } 430 = \text{A D } 1038$), the *Sifat as-Safwah* of Ibn al-Jawzi ($d \text{ A H } 597 = \text{A D } 1200$), the *Manâqib al-Abiâr* of Ibn Khamîs al-Mawsilî ($d \text{ A H } 552 = \text{A D } 1157$), the *Tabaqât as-Sûfiyyîn* of Muhammad as-Sulamî ($d \text{ A H } 412 = \text{A D } 1021$), and the *Risâlat al-Qushairîyah* of Abû'l-Qâsim al-Qushairî ($d \text{ A H } 465 = \text{A D } 1074$)

The notices begin with يوسف بن الحسن and end with ابراهيم بن ادعم الرارى

The work was completed on the 1st Sha'bân, $\text{A H } 740 = \text{A D } 1340$, as stated in the following colophon —

قال مؤلفه رحمه الله تعالى و رضى عنه فرعب من تاليفه صبيحه
الامين المبارك عزة شعبان المبارك سنة اربعين و سعمائة *

Written in fair Naskh, with occasional vowel-points The headings are in red Dated, $\text{A H } 913 = \text{A D } 1507$

The pages of this copy have been remounted, the old folios having been suppld with new margins Several folios seem to be wanting after fol 78 Foll 109–118 are slightly damaged.

Scribe محمد بن عبد اللطيف الحوينى الارهرى

No 750

fol 10 lines 31 size 11 x 8 8 x 5

الدر المنى فى مناقب الشيخ محمى الدين

AD-DURR AS-SAMÎN FÎ MANÂQIB
ASH-SHAikh MUHIYADDÎN

A life of the popular saint Shaikh Muhiyaddîn Ibn al Arabî
(d A H 638 = A D 1240)

The author does not reveal his name in the text. In the following note at the end he is said to be Abul Hasan Ali bin Ibrahim bin Abdallah bin Ibrahim bin Yusuf al Qari al Bagdadi —

الدر المنى فى مناقب الشيخ محمى الدين رضى الله عنه قال
الشيخ الكامل ابو الحسن على بن ابراهيم بن عبد الله بن ابراهيم بن
يوسف القارى البغدادى رضى الله عنه والى من رحمه يرحمه •

Ali bin Ibrahim was a contemporary of Qadi Ahmad bin Abi Bakr called Ibn ar Ridad al Yamani (d A H 821 = A D 1418 see Al Qabris al Hawi vol 1 fol 34) to whom he formally presented the work according to the following statement in the preface —

و بعد هذه رساله سميتها الدر المنى فى مناقب الشيخ محمى الدين
وارسلتها الى الصديق العزيز والكريم الشيخ بهاء الحق والدين احمد
ابن الرداد الصوفى المنى لا اله الا الله بصله مسطور •

Beginning —

الحمد لله العلى العلم العبد الحكيم العبد المذنب عن الشبهة

و النظر الى

The work is divided into two chapters the first of which contains a short biographical account of Ibn al Arabî while in the second are enumerated the works containing his sayings and his compositions

A fine copy Written in good Naskh The correct order of the folios should be thus 1 7 2 4 3 6 5 8 9 and 10

Not dated Probably 18th century

No. 751.

foll 53, lines 11, size $7 \times 5\frac{1}{4}$, $6 \times 3\frac{1}{4}$

خطبة الماظر

GIBTAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jilânî (d. A. H. 561 = A. D. 1166)

Author Ibn Hajaj al-'Asqalânî (d. A. H. 852 = A. D. 1449) See Lib. Cat., vol. v, part 1, No. 159

Beginning —

* الحمد لله العادر على تسريف مراده في تسريف اهل وداده الحج

The work is divided into eight chapters, as follows —

I	Fol 2 ^a	الباب الاول في ذكر مولده
II	Fol 4 ^a	الباب الثاني بسأته المعويه واشتعاله ما لعلوم السريعة
III	Fol 29 ^b	الباب الثالث في ذكر مسائحه
IV	Fol 30 ^b	الباب الرابع في بيان احواله
V	Fol 33 ^a .	الباب الخامس في بناء الناس عليه
VI	Fol 39 ^b	الباب السادس في ما نقله اهل عصره من الكرامات
VII	Fol 52 ^a	الباب السابع في بده من بليغ كلامه
VIII	Fol 53 ^a	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll 19, 10 and 11, respectively

Written on thick creamy paper, in good Naskh Not dated Probably, 17th century

The work has been edited and published by Sir E. Denison Ross, Calcutta, A. D. 1903

No 752

fol 127 lines 27 size $8\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

فلان الجواهر

QALÂ'ID AL-JAWÂHIR

A detailed life of Shaiḥ Abdalqadir al Jilani (d A H 561=A D 1166) with an account of his descendants and followers

Author Muhammad bin Yahya bin Yusuf at Tadrîṣ al Hanbalî محمد بن يحيى بن يوسف البغدادي الحنبلي He was a native of Halab and died in A H 963=A D 1556 See As Suhub al Wabilah fol 150

Beginning —

الحمد لله الذي فتح لاولئنا طرق الهدى السبع *

We are told in the preface that being dissatisfied with the brevity of the account of Shaiḥ Abdalqadir al Jilani given in الناسخ المعسر of Al Ulaimi (d A H 927=A D 1521) the author wrote the present work basing it on most trustworthy sources

The contents and plan of the work are thus set forth in the preface —

ادعها بعد ان اذكر سيرة السريف بصلته و حلقه و عمله و علمه و وعظه و قوله و فعله و ما رفته الله من الاولاد و نعظم الاولاد له اعداء بحقه و اذكر شيئا من مناقبهم و من مناقب من انتهى الى حقائقه و لازم الوقوف بعينه بانه فلان سلو قدر الانداع من سيرة المتدوع و مرشد نص الانوار من سطر المتدوع و اذكر مولدة و رفاته و احسن ذلك سقى من مناقبه و ما فعل منه مختصرا ذلك عن الاطالة *

Another copy of the work is noticed in Cairo vol v p 113 See also Haj Khul vol iv p 565 and Brock vol ii p 335

The work has been printed in Cairo A H 1303

Written in fair minute Nashḥ Dated A H 1145=A D 1732

Scribe احمد بن محمد بن عبد الله الحموي

No. 753.

foll. 404, lines 23, size $9 \times 5\frac{1}{4}$, $7\frac{1}{2} \times 3$.

لواقح الانوار فى طبقات الاخيار

LAWÂQIḤ AL-ANWÂR FÎ TABAQÂT
AL-AKHYÂR.

A well-known work, containing biographical notices of eminent saints and Sûfis from the earliest times down to the author's own age

Author Abû'l-Mawâhib 'Abdalwahhîb bin Ahmad bin 'Alî ash-Sha'rânî ابوالمواهب عبد الوهاب بن احمد بن علي السعري

The author, Ash-Sha'rânî, who was a great Sûfî as well as a distinguished scholar, was born in A H 899=A D 1493 In A H 911=A D 1505, he went to Cairo, where he was invested with the *khirqâh*, or spiritual robe, by Jalâladdîn as-Suyûtî (d A H 911=A D 1505) Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sûfism He died on Monday, the 11th Jumâdâ I, A H 973=A D 1565 See Tâj at-Tabaqât, vol x, fol 248^a

Beginning —

الحمد لله الذي حلع على اوليائه حلع اعمامه بهم بذلك له

حامدون الحق *

The work was completed on the 15th Rajab, A H 952=A D 1545, as stated in the following lines at the end —

قال مؤلفه كان العراق من كتابتها حامس عسرحب العرد سنة

الدين وحمسين وتسعمائة *

Copies Berlin, No 9982, Kopr, No 1112, Munchen, No 446, Wien, No 1185, Br Mus, Nos 371/2, 964, Cairo, vol II, p 108, Goth, No 1767, India Office, No 713, Paris, No 2045, and Râm-pûr, p 363 See also Brock, vol II, p 338, and Hâj Khal, vol v, p 339

The work has been twice printed in Cairo, A H 1292 and 1311

Written in fair Naskh Not dated Probably, 18th century Short lacunae are found on foll 397^b, 398^a, 399^b, 400^a, 401^b, and 402^a

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fath Muhammad Imâmaddîn and the other that of a certain Muhammad Najîb Klfan

The MS was obtained from the Asafiyah library of Haidarabad in exchange for some other books as appears from the following note on the last folio —

این نسخه که د منادیک بعض کتب که د کتب حانه اصفه موجود
بود بکتاب حانه موسوم به او بفعل بیک لائبریری واقع نانکی نور نداء
دموده مولوی حذا بحس حل بهاد داده سد حوزة ربیع الدانی سنه ۱۳۱۲ •

No 754

fol 29 lines 23 size 9×7 7×3

رساله فی مناقب الشیخ محمد

RISĀLAH FĪ MANĀQIB ASH-SHAikh MUHAMMAD

A life of Shaikh Muhammad Qarahbagi a Turkish saint (d A H 956=A D 1549) with an account of his miracles and sayings

Author Muhammad bin Mustafa bin Habib bin Muhammad Qarahbagi محمد بن مصطفى بن حبیب بن محمد قره باغی

The author Muhammad bin Mustafa a descendant of the saint Muhammad Qarahbagi was born in Ardum A H 1070=A D 1659 After finishing his education at home he went to Constantinople where having secured the patronage of his cousin Shaikh al Islam Faidallah Afindi he entered the State service and soon became Qadi of Galtah In A H 1115=A D 1703 after his patron Faidallah Afindi had unfortunately been killed in a riot at Adrianople our author was exiled by a royal decree to Brussa where he remained about thirty years and died on the 13th Ramadan A H 1146=A D 1734 Besides the present work he left behind him a useful work on politics and several treatises on various legal points See Taj at Tabaqat vol xii part 1 fol 295^b

Beginning —

* الحمد لله الممدی الممد الاول العبد المکند الخ

We are told in the preface that the work was compiled at the instance of the afore said Shaikh al Islam Faidallah Afindi

The biographical account of the saint Qarahbagi is followed by two *Fasl* the first of which contains short biographical notices of the saint's two sons Wali Muhammad and Habib Muhammad (d

A H 1025=A D 1616), and the second notices of his two grandsons, Mustafâ Âfindî (*d* A H 1068=A D 1658) and Muhammad Âfindî (*d* A H 1104=A D 1692)

Written in ordinary Nasta'liq Dated, A H 1242=A D 1826

Scribe حاحي داود بلحي

No. 755.

fol 124, lines 17, size $8\frac{1}{4} \times 6$, $6 \times 3\frac{1}{4}$

اصمى الموارد

ASFA'L-MAWÂRID.

A life of Shaiikh Khâlid ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaiikhs, friends and relatives, entitled اصمى الموارد من سلسال احوال الامام خالد

Author Shaiikh 'Usmân bin Sanad al-Basrî شيخ عثمان بن سند البصري He wrote also a history of Bagdâd, from A H 1198 to 1250=A D 1784 to 1834, entitled اصمى الموارد من سلسال احوال الامام خالد, which has been printed in Bombay, A H 1304 He died in A H 1250=A D 1834 See *Iktifâ'al-Qunû'*, p 434

Beginning —

الحمد لله الذي صير تراحم وحوه العز من وجوه التراحم و المكاسن

العيون و العز و نور من مآثرهم انسان عين كل حذر و ابر السج *

Shaiikh Khâlid ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâg (a village five miles from Sulaimânîyah) in A H 1190=A D 1776 He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Sûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khuqah* (spiritual robe) of the Naqshbandîyah order He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan He then became a disciple at Delhi of Shâh 'Abdallâh (*d* A H 1240=A D 1824, see *Khazînat al-Asfiyâ'*, vol 1, p 693), who authorised him to admit disciples to the Naqshbandîyah, Qâdiriyyah, Suhrawardîyah, Kuhrâwîyah and Chishtîyah orders He also attended at Delhi the lectures of the well-known Shâh 'Abdal'azîz Dihlawî (*d* A H 1239=A D 1824), and received a *Sanad* from him He returned home via the Persian Gulf, and on his arrival at Sulaimânîyah in A H 1226=A D 1811, he was received with great honour He served as a professor in the

Madrasah Al Isfahaniyah at Az Zawra and wrote several treatises against Wahhabi doctrines the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A H 1231 = A D 1816

The work was compiled at the request of Ubaidallah bin Ubaidallah al Haidari a biographical account of whom appears on foll 115^a-120^b

Written in fair Nasta'liq. Dated A H 1235 = A D 1820

Scribe عبد الله بن عيسى بن اسمعيل

COMMENTATORS ON THE QURÂN

No 756

foll 132 lines 17 size 9½ × 6 7 × 4

طبقات المفسرين

TABAQÂT AL-MUFASSSIRÎN

Biographical notices of 314 eminent scholars who wrote commentaries on the Quran arranged alphabetically

Author Shamsaddin Muhammad bin Ali bin Ahmad ad Da'udi al Maliki المالكى الداودى. He was one of the pupils of the celebrated Imam Jalaladdin Abdarrahman as Suyuti (d A H 911 = A D 1505) wrote the present work in A H 941 = A D 1531 and died in A H 945 = A D 1538. See Broel vol II p 289

Beginning —

الحمد لله و كفى و سلام على من اعطى و آل و صحبه له
و خلفاء و بعد بعد ألف العلامة سمس الدن محمد بن على بن احمد
الداودى المالكى بلفظ الحفاظ عند الرحمن بن حلال الدن السوطى
قدس سرهما و نور الله صريحتهما طبقات المفسرين جمع فيها مقدمى العصر
و المناخرين مرينا على حروف المعجم فقال الح *

In Hâj Khal, vol iv, p 152, the present work is said to be the best ever compiled on the subject, and it is said to begin, without any preface, with the notice of **أبى** The present copy, however, would appear to be somewhat incomplete, since the notices commence with **يوسف بن موسى الكوفي** **أبراهيم بن أحمد**

Another copy of the work is noticed in Cairo, vol v, p 81

Written in fan Naskh, with an illuminated frontispiece, with red and blue ruled borders

Dated, A H 1293 = A D 1876

Scribe **عيسى بن علي الحيدرابادي**.

A seal bearing the name of Abû'l-Makârim, dated A H 1297 = A D 1880, is found on fol 1^b

READERS OF THE QURÂN.

No. 757.

fol 189 lines 23, size $11\frac{1}{4} \times 5\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$

طبقات العراء

TABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (**القرء السبعة**) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqât*

Author **Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî** **شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي** (d A H 748 = A D 1348), for some account of whom see No 700 above

Beginning —

الحمد لله و سلام على عبادة الدين اصطفى من اشهد ان لا اله الا الله
وحده لا شريك له مالمع نور و احتفى و اشهد ان محمدا عبده و رسوله
سعد السوا و حسدا الله و كفى اما بعد فهذا كتاب معرفة المسطورين من

العزاء الاعلى اولى الاسماء و الاعلى و النعم فى اللدان على
الطعاب و الزمان الح *

Contents —

- I Fol 1^a الطبعة الاولى وهم الذين عرضوا العزاء و بقية من
رسول الله صلى الله عليه وسلم كما جاء الله الرجز
الامن بلاع من فائله و صبرته عز و على *
- II Fol 4^b الطبعة الثانية وهم الذين عرضوا على احد المذكورين
فيلهم اولفقوا منهم *
- III Fol 8^b الطبعة الثالثة و صابروهم من الفانعين
- IV Fol 17^a الطبعة الرابعة و اولانهم بدخل الى الطبعة الثالثة و
حملهم سعة و عسرو اماما *
- V Fol 29^a الطبعة الخامسة و عديم سعة و ثابون معرا
- VI Fol 38^a الطبعة السادسة و عديم سعة و سبون اماما
- VII Fol 50^b الطبعة السابعة و عديم سعة و ثابون معرا
- VIII Fol 59^b الطبعة الثامنة و عديم سعة و ثابون معرا
- IX Fol 73 الطبعة التاسعة و عديم سعة و ثابون معرا
- X Fol 84^b الطبعة العاشرة و اعلم ثابون و سبون اماما
- XI Fol 90^a الطبعة الحادية عشر و عديم سعة و ثابون معرا
- XII Fol 105^a الطبعة الثانية عشر و فى اولها جماعة لولا تأخر
موتهم لقدموا و مجموعهم مائة و ستة عشر معرا *
- XIII Fol 118^a الطبعة الثالثة عشر
- XIV Fol 131^b الطبعة الرابعة عشر
- XV Fol 148 الطبعة الخامسة عشر و عديم سعة و ثابون
- XVI Fol 158^b الطبعة السادسة عشر من العزاء و عديم مائة و خمسة
رجال *
- XVII Fol 178^b الطبعة السابعة عشر منها منهم نحو الاربعين بل اورد

As he tells us in the following lines at the end the work was
revised by the author with additions and alterations in A.H. 730 =
A.D. 1330 —

فرع محمد بن الدهلي المؤلف من هذه [النسخة] المذكرة و فيها

زيادات و نعدم و باحترق المسودة فى ربيع الاحر سنة ثمان و ستمائة *

For other copies see Paris No 2048 Berlin No 9943 and
Kopr No 1116 See also Haj Khal vol iv *p 150 and Brock
vol ii p 46

Foll 184^b—189^b contain supplementary biographical notices of
readers of the Quran in two parts The first as we are told in the

In Hâj e, is said to have been copied from the author's autograph best ever, and the other to be a selection from the *Daṛl Tabaqât al-preface* of 'Afifaddîn al Matarî (whose name is given in Hâj Khal, app. IV, p 150, as At-Tabarî) —

هذا دليل منقول من خط الكاوط الدهني و من فوائد الكاوط

عقب الدين المطري وهم اهل الطبعة النامدة عسرو ما بعدها *

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haïdarâbâd, in A H 1213=A D 1798, by a scholar, who does not reveal his name

Dated, A H 1180=A D 1766

Scribe السد على المالكي

A table of contents is prefixed to the work

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî

HANAFITE JURISTS AND SCHOLARS

No. 758.

fol 200, lines 17, size $11 \times 7\frac{1}{4}$, $9 \times 5\frac{1}{2}$

الجواهر المصيدة في طبقات الكنعنة

AL-JAWÂHIR AL-MUDÎYAH FÎ TABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes

Author Muḥiyaddîn Abû Muhammad 'Abdalqâdir bn Abî'l-Wafâ' Muhammad al-Qurashî al-Misrî معي الدين ابو محمد عبد القادر بن أبي الوفاء محمد القرشي المصري He was born in Sha'bân, A H 696=A D 1297, and studied in Cairo and Mecca under numerous scholars, such as Hasan al-Kurdî (d A H 720=A D 1320), Ahmad ad-Dimyâtî

(d A H 749 = A D 1348) Ibrahim nt Tahiri (d A H 728 = A D 1328) Abdallah as Sanhaji (d A H 724 = A D 1324) and others. He produced several useful works on the Hanafite law and died in A H 775 = A D 1373. For his life see Husn ul Muhadharah fol 117 Ad Durar al Kaminali vol 1 fol 298 and Hada iq al Hanafiyah p 294

Vol I

Beginning —

الحمد والعظماء الكبرياء له الاسماء الحسنى الم *

The biographical notices are preceded by a *Muqaddimah* which is divided into three chapters dealing respectively with the names of God, the genealogy of the Prophet and the life of Imam Hanafah (d A H 150 = A D 767). The present volume breaks off in the middle of the account of *ابن احمد بن يوسف بن اسماعيل بن ساد* الحزازى

For other copies see Berlin No 10020 Buhar No 254 Asafiyah p 780. See also Brock vol II p 80 and Haf vol II p 648

The work has been printed in Haidarabad (Deccan) و

No 759

foli 184 lines and size same as above

The Same

Vol II

The second volume of the preceding work which completing the account of *الحزازى* and ends with *ابن يعنى*. The biographical notices are followed by *اعمال* designated *كتاب الجامع* consisting of notes on miscellaneous and religious matters *كتاب الر*

A fly leaf at the end contains a biography of the *امام* *عبد الله بن يوسف بن اسماعيل بن ساد* of Yusuf bin *عبد الله بن يوسف بن اسماعيل بن ساد* A H 874 = A D 1469) *كتاب العا*

Both volumes are written by one and the same scribe Indian Nasta liq with numerous lacunae No, da *هو دا* 18th century *دكرب*

كتاب السادس

الكتاب التاسع

No. 760

fol 152, lines 23, size $8 \times 5\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$

عُود الْجُمَان فِي مَنَاقِب أَبِي حَنِيفَةَ النُّعْمَانِ

UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ
HANÎFAT AN-NU'MÂN.

A comprehensive biography of Imâm Abû Hanîfah (d. A. H. 150 = 767), together with an account of his eminent disciples

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Yûsuf bin 'Alî bin Yûsuf ad-Dimashqî as-Sâlihî ash-Shâfi'î سَمْسُ الدِّينِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُوسُفَ بْنِ عَلِيٍّ بْنِ يُوسُفَ الدِّمَشْقِيِّ الصَّالِحِيِّ الشَّافِعِيِّ He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqîyah, and died on the 14th Sha'bân, A. H. 942 = A. D. 1536 See Brock, vol. II, p. 304, and Hâj Khalîl, vol. IV, p. 238

Beginning —

الحمد لله الذي جعل العلماء وريثة الانبياء و احتار من الأئمة
المجتهدين في مروع السريعة الأولياء ومن احبهم كلهم وعد فار ودخل كل روضة
الاتقياء ومن انتقص احدا منهم وعد ظلم نفسه وهو من الاعداء الى *

Having, in A. H. 938 = A. D. 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah* —

Fol 3 ^a	المقدمة تشمل على ستة فصول
Fol 14 ^v	الباب الاول في نسبه وتاريخ مولده وصغته
Fol 17 ^a	الباب الثاني فيما ورد في تشرع النبي صلى الله عليه وسلم
Fol 19 ^a	الباب الثالث فيمن ادركه ابو حنيفة رضى الله عنه من الصحابة ومن سبب منهم *
Fol 25 ^a	الباب الرابع في ذكر بعض شيوخه
Fol 35 ^a	الباب الخامس في ذكر بعض الآخدين عنه الحديث والعقده
Fol 57 ^a	الباب السادس في مبدء امره وشأنه وطلعه العلم
Fol 60 ^a	الباب السابع في ابتداء حلوسه للأفتاء والتدريس

- Fol 62^a الباب الخامس في ذكر الأصول التي بنى عليها مدغمه
- Fol 64 الباب التاسع في بعض خصائصه التي اخص بها عن عمر من
الامة *
- Fol 67 الباب العاشر في بناء الامة عليه وعلى همة وعظمهم له
- Fol 77^a الباب الحادي عشر في سدة احياءه في العنادة و فاعه اللبل
كله و كثره صلاته بالليل و فرائد القرآن كله في ركعة *
- Fol 81 الباب الثاني عشر في حوته و مرافقه لربه سبحانه و تعالى
- Fol 84^a الباب الثالث عشر في كرمه و خوده و سكراته و موااساته
- Fol 86^b الباب الرابع عشر في وزعه و رشده و اعانه
- Fol 89^a الباب الخامس عشر في وفور عقله و فرائده
- Fol 91 الباب السادس عشر في ركاه و طننه و احويته المسكنه عن
الاسئلة المنهية *
- Fol 106^a الباب السابع عشر في حمل من مكارم اخلاقه عن ما تقدم
- Fol 109^b الباب الثامن عشر في اكله من كسبه و رده حوائج الامراء
و الخلفاء و غيرهم من ارباب الدولة *
- Fol 110^b الباب التاسع عشر في اخلاقه في ملته
- Fol 111^a الباب العاشر في حكمة و مواظبه و اذنه
- Fol 114^b الباب الحادي و العشرون في عرض الامراء و الخلفاء عليه
القضا و رة من الولايات و امتناعه من ذلك و صبرهم له
و حننهم اياه *
- Fol 116^b الباب الثاني و العشرون في ذكر احرف قبل انه كان
يتجارت القراءة بها *
- Fol 117^b الباب الثالث و العشرون في بلل كثره حديثه و كونه من
اعمال الحفاظ *
- Fol 130^a الباب الرابع و العشرون في سبب مرمته و وفائه و انه
ما من سبيدا و ابن دس و ما يتعلق بذلك و ما سمع
من روح الحق عليه *
- Fol 133^a الباب الخامس و العشرون في بعض منامات حسنه رآها
هو و رؤيت له في حنانه و بعد وفائه و بلل رد منامات
ذكرت بصد ذلك *
- Fol 138^b الباب السادس و العشرون في بعض ما قبل منه من السعر
- Fol 141^a الخاتمة يستعمل على اربعة فصول * *

The work was completed towards the end of Rabi II, A H 939 = A D 1532, as stated in the following colophon —

قال مؤلفه اقر الخلق الى عمرو الحق محمد بن يوسف بن على
بن يوسف الدمشقى الصالحى القادري بربل الدرومة التى بصحراء
القاهرة خارج باب العصر مربع من تالعه فى
واحد شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text

For other copies, see Wien, No 1180, Yenî, No 876, Ayâ Sûfiyah, No 3309, Cairo, vol 1 p 90, and Râmpûr, p 670

Written in Naskh, with the headings in red Not dated Probably, 18th century

A seal bearing the name of Sayyid Hamîdaddîn Ahmad, alias Nûralhudâ, dated A H 1257 = A D 1841, is found on the title-page

No. 761.

fol 49, lines 19, size $7\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3\frac{1}{2}$

طبقات السادة الحنفيه

TABAQÂT AS-SÂDAT AL-HANAFÎYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (*d* A H 150 = A D 767) to Ahmad bin Sulaimân bin Kamâl Pâshî (*d* A H 940 = A D 1533)

Neither the title of the work nor the author's name is given in the text In a note on the title-page, the work is ascribed to Ahmad bin Mushihaddîn Mustafâ Tâshkupiîzâdah (*d* A H 968 = A D 1560) This, however, appears to be a mistake It is not included among the works attributed to this author, and, indeed, seems to be identical with the *Tabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwaydî (died c A H 950 = A D 1543), which, according to the copy described in Berlin No 10026, has the same beginning and contents as the present work ⁹

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و اله
و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات المتفقه ذكره
فيه المساهر من الامة الذين تعلموا علم السريعة في كل طنقه و تسورها
من الامة الخ *

The author in his preface tells us that the Hanafite jurists can be divided into the following seven groups or *Tabaqat* all of which with the exception of the seventh are mentioned in the Berlin copy —

- 1 الطبقة الاولى طنقه المتفقهين في السرع كالامة السند المذكورة و من
سلك مسلكهم من الامة *
- 2 الطبقة الثانية طنقه المتفقهين في المذهب كعلامد اصحاب الطنقه
الاولى *
- 3 الطبقة الثالثة طنقه المتفقهين في المسائل التي لا رواة فيها عن
صاحب المذهب *
- 4 الطبقة الرابعة طنقه اصحاب المخرج من المتفقهين كالرازي و احرايه
- 5 الطبقة الخامسة طنقه اصحاب المخرج من المتفقهين كابي حسن
القدوري و صاحب الهداية *
- 6 الطبقة السادسة طنقه المتفقهين القادرين على التمسك بن القوي و
الصعب و طاهر الرواة *
- 7 الطبقة السابعة طنقه المتفقهين الذين لا يحدرون على التمسك المذكور
في المستور و لا يحررون بن العرب و السمن و لا يتركون السمال عن
النسب بل يجمعون ما يحدرون في القديس ككتاب الليل *

Written in ordinary *Nashh* within double red ruled borders with a tasteless frontispiece

Emendations and corrections have been made in the margins throughout the copy

Dated A H 1103 = A D 1692

Four fly leaves at the beginning contain miscellaneous notes and extracts from various sources

No. 762.

foll 85, lines 13, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6 \times 6\frac{1}{4}$

الخيرات الحسان في مناقب الامام ابى حمزة العمان

AL-KHAIRĀT AL HISĀN FĪ MANĀ-
QĪB AL-IMĀM ABĪ ḤANĪFAT
AN-NU'MĀN.

A well-known biography of Imâm Abû Hanîfah (*d* A H. 150 =
A D 767)

Author Abû'l-'Abbâs Shihâbaddîn Ahmad bin Muhammad bin
'Alî, called Ibn Hajar al-Hai'amî بن محمد بن احمد بن العباس بن العباس
(*d* A H. 974 = A D 1566) See Lib Cat.
vol v, part 1, No 283

' Beginning —

الحمد لله الذي احتص العلماء بوزارة الانشاء اجمع *

In the preface, the author tells us that his original draft of a life of Imâm Abû Hanîfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the '*Uqûd al-Jumîn* of Muhammad bin Yûsuf ad-Dimashqî (No 760 above)

The contents of the work have been described in Berlin, No 10003 See also Cairo, vol v, p 51, Brock vol ii, p 389, and Hâj Khal, vol iii, p 182

Written in fair Naskh, with a few marginal notes The headings of the chapters are in red Not dated Probably, the first half of the 19th century

The work has been twice printed in Cairo, A H 1305 and 1311

No. 763.

foll 178, lines 17, size $8\frac{1}{4} \times 5$, $5\frac{1}{2} \times 2\frac{1}{2}$.

الاثمار الجمة في اسماء الحنفية

AL-ASMĀR AL-JANĪYAH FĪ ASMĀ'
AL-ḤANAFĪYAH.

A biographical dictionary of eminent jurists of the Hanafite school.

Author Mulla Ah bin Sultan Muhammad al Qarī al Harawī
 ملا علی بن سلطان محمد القاری الهروی (d A H 1014=A D 1605) See Lib
 Cat vol v part 1 No 237

Beginning —

الحمد لله رب الارض السماء دى الفصل و الطول و النعماء الى *

The title of the work is not given in the text but in the *Khulasat al Asar* vol iii p 185 and the *Hadiq al Hanafiyah* p 399 it is called *الانوار الحنفية فى اسماء الحنفية*. In a note at the top of fol 1^b however the work is designated *حديثه العملى*.

In the preface the author states that he compiled the present work after completing his well known commentary on the *Musnad* of Imam Abu Hanifah (d A H 150=A D 767) entitled *مسند الانام سرح* (see Lib Cat vol v part 1 No 237)

The first fifty folios are devoted to the life of Imam Abu Hanifah divided into several *Fasl*. The alphabetical series of proper names begins on fol 50^b with *راعى بن احمد بن محمد حمويه* and ends on fol 153 with *يوس بن العاسم* and this is followed by additional chapter containing *Kunyah* notices of female jurists and *Ansab*. The work ends with a *Khatimah* called *كتاب الجامع* which is divided into a large number of *Fa'idah* dealing with miscellaneous legal and religious matters. Following the *Khatimah* comes a *Fasl* containing a few supplementary notices of the Hanafite jurists of Yemen extracted from the *Tiraz Alam a zaman Fi Tabaqat Ayan al Yaman* of Ali bin Hasan al Khazraji (d A H 812=A D 1409)

Another copy of the work is noticed in Buhar No 256

Foll 42 and 52 are misplaced and should follow after foll 51 and 41 respectively

Written in fair Nashh but with clerical errors Dated A H 1076=A D 1665

Scribe *عبد الرحمن بن صالح*

No 764

fol 193 lines 17 size 10½ × 7 7½ × 4½

[كتاب المجتهدين]

[KATÂ'IB AL-MUJTAHIDÎN]

A work containing biographical notices of eminent doctors of the Hanafite school without title or author's name

The work seems to be based on the *Katâ'ibu A'lâm al-Aḥyâr* of Mahmûd bin Sulaimân al-Kaffawî (d A H 990 = A D 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Haskafî, who died in A H 1088 = A D. 1677

Beginning —

فاتحة الكتاب و فيما حمسة مطالب المطلب الاول في حد العقه
المطلب الثاني في الاحتعاد المطلب الثالث في رسم المعنى المطلب
الرابع في طبقات العقماء السبعة المطلب الخامس في اماب المسائل النخ *

The work consists of an introduction, termed *فاتحة الكتاب*, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law, the significance of *Ijtihâd*, or legal scholarship, the duties of a *Muftî*, or jurisconsult, the seven classes of jurists, and the twenty-five principles of jurisprudence

The six *Katâ'ib* are as follows —

I	Fol 15 ^a	كتيبة طبقة المعتمدين في السرعة وهي الكتبة الاولى
II	Fol 30 ^b	كتيبة طبقة المعتمدين في المدد و امراضهم
III	Fol 63 ^a	كتيبة طبقة المعتمدين في المسائل
IV	Fol 115 ^b	الكتبة الرابعة طبقة اصحاب الذخيرة
V	Fol 143 ^b	كتيبة طبقة اصحاب الترجيح
VI	Fol 170 ^a	كتيبة طبقة المندكرين في العتوى

Written in fair Nasta'liq. The following folios are blank, viz., 79^a, 81^a, 101^a, 119^b, 128^b, 130^b, 134^a, 138^b, 144, 147^b, 150^a, 152^a, 154^b, 156^a, 158^b, 161^b, 163^a, 165^b, 168^b, 170^a, 174^b, 176^b, 178^b, 182^b, 183^a, 185^a, 187^b, and 189^a

Not dated. Apparently, 19th century

SHÂFI'Î JURISTS AND SCHOLARS

No 765

fol 226 lines 30 size 6½ x 5 5½ x 3½

نس كذب المعري

TABYÎN KADIB AL-MUFTARÎ

A very old copy of a work on the life and merits of Imam Abu l Hasan al Ash'ari ash Shafi'î the celebrated founder of the Ash'ari school of theology (d. A. H. 324 = A. D. 936) accompanied by short biographical notices of his prominent disciples and followers.

Author Shiqataddîn Abu l Qasim Ali bin al Hasan bin Hibatallah called Ibn Asakir ربه الدين ابو القاسم علي بن الحسن بن هبة الله Asakir السمرقاني عساکر

The author who was the most eminent traditionist of Syria of his age was born on the 1st Muharram A. H. 499 = A. D. 1105. He received his education at Bagdad in the famous Nizamiyah College and served at Damascus as a professor in the Dîr al Hadîs An Nuriyah an institution which was founded chiefly on his account by Al Malik al Adil Nuraddin Mahmud bin Zangî the then ruler of Syria (A. H. 541-569 = A. D. 1146-1173). Our author died at Damascus A. H. 571 = A. D. 1176. For his life see Tabraqat al Kubra by As Subki vol vi fol 15^b Tadkirat al Huffaz vol iv p 122 Tabaqat by Al Isnawi fol 164 Tabaqat by Ibn al Mulaqqin fol 46^b Tabaqat al Mufasssin by Ad Daudi fol 62 Mir'at al Janan fol 343^b Dustur al Ilam fol 96^b and Ibn Kbalhikan (De Slane's translation) vol ii p 202.

Beginning —

الحمد لله الذي منح أهل الحق من في بوحدة بشاره وإحلاما له *

The work consists of the following chapters —

Fol 5^b ذكر سميه ابي الحسن رحمه الله عليه وسنة و الامر الذي

فان عهده اهل الاعمال به *

Fol 11^a ما روى عن النبي صلى الله عليه وسلم عن سارته بقدم

• ابي موسى و اهل الدين *

- Fol 17^a ذكر ماروق ابو الحسن رحمه الله من شرف الاصل و ما ورد
من تنبيه دوى النعم -
- Fol 54^b ذكر ما اشتمر به ابو الحسن رضي الله عنه من العلم و طهر
منه و فوز المعرفة -
- Fol 62^b ذكر ما عرف من ابي الحسن رضي الله عنه من الاحتياط في
العبادات -
- Fol 63^b ذكر ما يسر لابي الحسن رضي الله عنه من الدعاء من
كونه من خير فروع هذه الأمة -
- Fol 67^a [ذكر] ما وصف من محابته لفضل الدرع
- Fol 77^a ذكر ماروق من الملمات التي تدل على ان انا الحسن
من مستحقّي الإمام [sic الإمامه] -
- Fol 78^a ذكر ما مدح به ابو الحسن من الاسعار
- Fol 83^b ذكر جماعة من اعدائ مسامير صغاله .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'ari by his opponents

For other copies of the work see Ref , No 149 , Leyden No 901 , and Escui , No 1796 See also Hâj Khal , vol II p 187, and Brock , vol I p 331

Written in old Arabian Naskh The first six folios are supplied in a later hand

In the following note at the end apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurtubî whose proper name is Ahmad bin 'Alî bin Abî Bakr bin Ismâ'îl al-Qurtubî (d A H 596=A D 1199 , see *Tabaqât al-Qutubî* by Ad-Dahabî fol 132^b) —

خط ابي جعفر القرطبي امام دار الحديث بدمشق *

The above note is followed by an original *Samâ'* (written by the same Ahmad bin 'Alî al-Qurtubî) saying that the present copy was read before the author's son, Abû Muhammad Qâsim bin 'Alî (d A H 600=A D 1203), at several sittings, the last of which was held on Monday the 31d Dû l Qa'dah A H 581=A D 1186

Râmpûr, p 640, and Bûhâr, Nos 257-263 See also Hâj Khal, vol iv, p 139, and Brock, vol ii, p 89

Foll 56^b, 59^a, 67^b and 93^a contain short lacunae

The work has been printed, in six volumes, in Egypt, A H 1324.

No. 767.

foll 277, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with the account of *الحارب بن مسكين بن محمد بن يوسف الاموي* and ending with that of *الحسن بن احمد بن يزيد بن عيسى الاصطخرى*

Fol 1^b contains a gap of about four lines There are also short lacunae on foll 128^b, 263^a, 275^a and 275^b

No. 768.

foll 278, lines and size same as above

The Same

Vol III

The third volume of the same work, beginning with the account of *اسماعيل بن ابراهيم بن محمد عند الرحمن القراب ابو محمد الفقيه المغربي السرخسي*

Lacunae are found on foll 14^a, 15^a, 17^a, 163^a and 226^a

No 769

fol 275 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with the account of اسمعيل بن رافع بن محمد بن عبد الله بن محمد بن علي ابو القاسم البوابي and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي

Lacunae are found on fol 25^b 35^a 49^b 86^a 129^b 253^b and 265^a

No 770

fol 276 lines and size same as above

The Same

Vol V

The fifth volume of the same work beginning with the account of نصر بن يسري بن علي العراقي ابو القاسم بريك البصرة and ending with that of عند المحسن بن عبد المنعم بن علي الكفرطاني ثم السمراري

Lacunae are found on fol 1^b 31^a 82^a 86 136 140^b 152^a 154^b 157^b 161 192 215^a 242^b and 243^b

No 771

fol 338 lines and size same as above

The Same

Vol VI

The sixth volume of the same work beginning with the account of عند الملك بن ردد بن ياسين بن ردد بن فاد بن حنبل النعلبي and ending with that of محمد بن احمد بن ابراهيم بن حنبل

About two lines at the bottom of fol 183, and one line at the bottom of fol 275 have been penned through Besides a gap of about four lines on fol 75 there are short lacunae on fol 15 58^b 63 78^b 79 80^b 85 105^b 109^b 111^a 112^b 120 135^b 139 216 231^a 277^a 334^b and 335^a

No. 772.

foll 323, lines and size same as above

The Same.

Vol VII.

The seventh volume of the same work, beginning with the account of *محمد بن احمد عدد المؤمن بن السبح سها الدن اللال* and ending with that of *يوسف بن عدد المعتد بن على بن داود الهدلى*

Lacunae are found on foll 1^b, 46^b 47^a, 53^a, 65^a, 190^b, 223^b, 260^a 266^b, 298^b, 299^b and 301^a

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A H 1294=A D 1877

A table of contents is given at the beginning of each volume

Scribe *عمر بن عوض بن عدد الله بن عمر بن عوض بن سعيد بن احمد بن عدد الحق باحمل*

No 773.

foll 253, lines 20, size 10×7, 7½×4½

طبقات الفقهاء السافعة

TABAQÂT AL-FUQAHÂ' ASH-SHÂFI'ÎYAH.

Biographical notices of the *Shâfi'î* jurists, arranged alphabetically according to the names by which they are popularly known

Author Jamâladdîn Abû Muhammad 'Abdarrahîm bin al-Hasan bin 'Alî al-Isnawî ash-*Shâfi'î* *جمال الدين ابو محمد عدد الرحم بن الحسن بن على الاسدي السافعي*

According to the author's own statement (fol 33^b), he was born in Isnâ, A H 704=A D 1305. In A H 721=A D 1321, he arrived at Cairo, where he attended lectures of the well-known Taqîaddîn 'Alî as-Subkî (d A H 756=A D 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkîyah, Al-Fârisîyah, and Al-Fâdiliyah. He also delivered lectures on the Qurân in the mosque of Tûlûn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt, but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in *Shâfi'î* law, in which branch of learning he produced

several useful works Besides the present work and those mentioned in Brocl vol 11 p 91 the following compositions of his are enumerated in the *Tabaqat* by Ibn Qadī Shūhhab fol 156^b —

1 اللوامع النوارى فى الجمع 3 الهداء فى اوامير الكفاية 2 حوافر البحر 4 الفوارى
البحر المحيط 5 شرح عروى ابن العاص 4 الفوارى

He died on the 18th Jumada I A H 772=A D 1370 For his life see Husn al Muhadarah fol 210 Ad Durar al Kaminab vol 1 fol 285 Dustur al Ilam fol 8^a *Tabaqat* by Ibn Qadī Shūhhab fol 156^a and *Tabaqat* by Ibn al Mulaqqin fol 143^b

Beginning —

الحمد لله منبى الاحياء ومبى الاموات اله

The first eight folios are devoted to biographical notices of Imam Shafi'i and his contemporary followers The alphabetical series of notices begins on fol 9^a with *الاسماطى*

The colophon says that the work was commenced some time before A H 750=A D 1349 and was completed on the 21st of Shawwal A H 769=A D 1368

A short but useful precis of the preface which contains a detailed account of the work is given in India Office No 709 and Br Mus Suppl No 643 See also Ref No 142 Haj Ijhal vol iv p 143 and Brocl vol 11 p 90

The present MS was transcribed from an old copy of the work which was written during the life time of the author and collated in his presence

Written in fair Naskh with the headings in red within double red ruled borders Dated A H 1312=A D 1894

A table of contents is prefixed to the work

Scribe على بن السند محمد بن على بن عبد الله الرفاعي

No 774

fol 186 lines 27 size 10½ × 7½ 7 × 4½

العقد المذهب فى طبقات حمله المذهب

AL-'IQD AL-MUDAHHAB FĪ TABAQĀT HAMALAT AL-MADHAB

Biographies of eminent doctors of the Shafi'i school from the time of Imam Shafi'i to A H 780=A D 1378

Author, Sirâjaddîn Abû Hafs ‘Umar bin ‘Alî bin Ahmad bin Muhammad al-Ansârî al-Andalusî ash-Shâfi‘î, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري His ancestors were originally natives of Andalus, i.e. Andalusia in Spain, but his father, ‘Alî bin ‘Ahmad (d. A.H. 727 = A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabî‘ I, A.H. 723 = A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on fol. 154^b–155^b. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Îsâ al-Magribî al-Mulaqqin, a teacher of the Qurân in the mosque of Tûlûn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects, but according to the *Tabaqât ash-Shâfi‘îyah* by Ibn Qâdî Shuhbah, fol. 191^a, as well as *Al-Qabas al-Hâwî*, vol. II, fol. 3^b, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabî‘ I, A.H. 804 = A.D. 1401. For his life and works, see *Husn al-Muhâdarah*, fol. 216^a, *Tabaqât* by Ibn Qâdî Shuhbah, fol. 191^a, *Dustûr al-‘Ilâm*, fol. 138^a, *Al-Qabas al-Hâwî*, vol. II, fol. 3^b, and Brock, vol. II, p. 92.

Beginning —

ربنا آتينا من لدنك رحمة وهى لنا من امرنا رشدا - الحمد لله
و سلام على عباده الذين اصطفى و الصلاة و السلام على البادي الى
سبيل الخير و الداعى الى الوباء و على آله و اصحابه و سلم و كرم - و بعد
بهذه حملة دافعة ان شاء الله تعالى فى معرته طغيات الساعدة يجب على
العقبة تحصيلها الح *

The work is divided into three *Tabaqât*, the first two being subdivided, respectively, into 34 and 36 short *Tabaqât*. The notices, included in each *Tabaqah*, are arranged in alphabetical order.

Fol. 156^a–186^a consist of a supplement to the same work, compiled by the author himself and designated *كتاب الدليل على طبقات الفقهاء للمؤلف سراج الدين عمر بن الملقن*, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muhammad have been placed first.

For other copies, see Berlin, No. 10039, Leyden, No. 898, Bodl., vol. II, No. 129, and Cairo, vol. V, p. 89. See also Hâj Khal., vol. IV, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A H 1313=A D 1895 The scribe Sayyid Muhammad ar Rifā'i states in a note at the end that he transcribed it from a copy dated A H 775=A D 1374 and also transcribed in their proper places the subsequent additions by the author found in the margins of the said copy

Written in fair Naskh within double red ruled borders The headings are in red

A table of contents is prefixed to the work

No 775

foli 233 lines 25 size $8 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

foli 1-210^b

I

طبقات السانعة

TABAQĀT ASH-SHĀFI'ĪYAH

Biographies of eminent jurists of the Shāfi'i school from the time of Imam Shāfi'i (d A H 204=A D 820) to A H 840=A D 1430

Author Abu Bakr bin Ahmad bin Muhammad bin Umar known as Ibn Qadī Shubbāh al Asadī ابن قيس احمد بن محمد بن عمر السهراسدي ناس قاضي سبه الاسدي He was a great Shāfi'i jurist of Syria was born in Rahī I A H 779=A D 1377 and died on the 11th Dūl Qadah A H 851=A D 1448 See *Dustur al Ilam* fol 112^a *Haj Khal* vol iv p 143 and *Brook* vol ii p 51

Beginning —

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة الحكوم في

السماء الم *

The work is divided into 29 *Tabaqat* or chronological groups The first *Tabaqah* contains notices of those persons who received their education directly from Imam Shāfi'i The second comprises notices of scholars who flourished up to the end of the third century of the Hīrah Each of the remaining *Tabaqah* covers a period of twenty years Within each *Tabaqah* the names are arranged alphabetically

Copies Berlin No 10040 Br Mus No 370 Br Mus Suppl No 644 Goth No 1763 *Cair*, vol v p 30^a Paris No 2102 Buhar No 264 and *Asafiyah* p 784

Written in fair Naskh with the headings in red Dated A H 913=A D 1507

Foll 1-126 are water-stained Foll 59 and 60 are seriously damaged Foll 118, 130 and 133 are supplied in a later hand

The title-page, as well as fol 210^b, contain the notes and signatures of the former owners of the MS The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqân* of Jalâladdîn as-Suyûtî (*d* A H 911=A D 1505)

fol 211^a-233^b

II

كتاب الدليل و تکملة طبعات الشافعية

KITÂB AD-DAIL WA TAKMILATU TABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work, designated on fol 211^a
كتاب الدليل و تکملة طبعات الشافعية لابی فاصی سہدہ

The author of the supplement does not reveal his name in the text, but we learn from Hâj Khal, vol iv, p 143, as well as from Al-Qabas al-Hâwî, vol 1, fol 67^a, that it was compiled by 'Izzaddîn Hamzah bin Ahmad al-Husamî عزالدين حمزة بن احمد الحسيني (*d* A H 874=A D 1469), a disciple of Ibn Qâdî Shuhbah, and the author of several works

Beginning —

* الحمد لله رب العالمين والصلاة والسلام على اشرف المرسلين الحج

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows —

I	Fol 211 ^b	القسم الاول من استمر ناسمه
II	Fol 216 ^a	القسم الثاني من استمر بكنهه
III	Fol 220 ^a	القسم الثالث من استمر بلقب
IV	Fol 222 ^a	القسم الرابع من استمر بنسبه الى قديله او بلده
V	Fol 227 ^a	القسم الخامس من استمر باب
VI	Fol 231 ^b	القسم السادس من استمر اسمه بصاحب

A very modern copy Written in fair Naskh, but with clerical errors
Dated, A H 1314=A D 1896

except

Muhamm.

For o

No 776.

vol II, No fol 322, lines 15, size 10½ × 7, 7¼ × 4
vol IV, p 233

The preseropy of the same work, in two volumes

Vol I

From the beginning of the work up to the end of the 21st *Tabaqah*

No 777

fol 257 lines and size same as above

Vol II

From the 22nd *Tabaqah* to the end of the work

Both volumes were transcribed in this library from the copy noticed above (No 775) and are written in fair Naskh

Dated A H 1340 = A D 1921

Scribo محمد عالم حاد

A table of contents is prefixed to each volume

HANBALITE JURISTS AND SCHOLARS

No 778

fol 273 lines 17-19 s 20 13 x 9 10 x 7

طبقات العلماء

TABAQÂT AL-HANÂBILAH

Biographical notices of Hanbalî scholars from the time of Imam Ahmad bin Muhammad bin Hanbal (d A H 241 = A D 855) to A H 512 = A D 1118

Author Abu I Husain Muhammad bin Muhammad bin al Husain bin Khalaf bin al Farra called Ibn Abi Ya la al Hanbalî أبو الحسن بن محمد بن خلف بن العزّاء المسنبر بن أبي علي العنبري. He was born on the 15th *Shaban* A H 451 = A D 1059 and received his early education from his father who died leaving him a boy of seventeen years of age. Our author continued his education under Ash Sharif Abu Ja far Abdall haliq (d A H 470 = A D 1077) and acquired a profound knowledge in the Hanbalî school of law. Besides the present work the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbalî (vol 1, fol 58^a) —

المعناح فى العقه 3 , المعردات فى اصول العقه 2 , المجموع فى العروج 1
شرف الادباع وشرف الانتداع 5 , انصاح الادله فى الرد على العروه الصاله المصله 4
بدرية معاونه بن ابى سعدان

He was killed on the night of the 10th Muharram, A H 526 = A D 1131, by a party of buglais, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol 1, fol 58^a, and *Mir'ât al-Janân*, fol 307^b

Beginning —

حد ثنا الشيخ الامام الحافظ ابو العر عدد المعيب بن حرب بن رهنبر
الكربى قال حد ثنا العاصى الاوحد السعد السهد ابو الحسن محمد بن
محمد بن الحسين بن حلف بن العراء الكندلى رضى الله عنه من لقطه
و كتابه و ذلك فى سنة اربع و عشرين و خمس مائه قال الكهد لله العلى
العظم السميع العصر الح *

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmad Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Talhah bin Ahmad (d A H 512 = A D 1118)

Another copy of the work is noticed in *Bûhâr*, No 265. See also *Hâj Khal*, vol iv, p 135

An excellent and very early copy. Written on thick creamy paper in beautiful Naskh, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A H 637 = A D 1240

Scribe عدد الدائم بن عدد الكلل بن محمد بن عمر العقونى

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS once belonged or who studied from this copy. A note by Hasan bin 'Ali bin 'Ubad al-Mardâwî al-Maqdisî as-Sâlihî (d A H 916 = A D 1510, see *As-Suhub al-Wâbilah*, fol 46^a) on the title-page runs thus —

الحمد لله رب العالمين - بطرة و بصحة العدد العبد الراحى عفرية
العوى حسن بن على بن عديد بن احمد بن عديد بن ابراهيم المرداوى
المقدسى الكندلى عامله الله بطرة الحقى فى دى فعدة سنة سب
و سعدى و ثمان مائه *

Another note dated A U 819=A D 1416 on the same title page runs thus —

الحمد لله رب العالمين انفع بالنافع الشري الى ملك
كانه بحمد الله وحسن توفيقه بهذا الكتاب العدد القليل الى رحمة ربه عمر
بن محمد بن المعدس الحنفلي عفى الله عنه و عن جميع
المسلمين و عن والديه في شهر سنة سبع عسرا و ثمان مائة احسن الله
عاقبتها في جنه و عافاه *

No 779

fol. 149 lines 25 size 9 $\frac{1}{2}$ x 6 $\frac{1}{2}$ 6 $\frac{1}{2}$ x 4 $\frac{1}{2}$

طماط الحماة

TABAQÂT AL-HANÂBILAH

Another biographical work on Hanbali scholars being a continuation of the preceding work. It is arranged chronologically and covers the period from A. H. 460 = A. D. 1067 to A. H. 751 = A. D. 1350. Complete in two separate volumes.

Author Abul Faraj Abdarraḥman bin Alunad bin Hasan bin
Rajab as Salimi al Bagdadi al Hanbali ابو الفرج عند الرحمن بن احمد بن
حسن بن رجب السلمي البغدادي (d A H 795=A D 1393 see Lib Cat
vol v part 1 No 281)

Vol I

Beginning —

الحمد لله رب العالمين الرحمن الرحيم قال الشيخ الإمام العالم
المعروف بابن الدنس أبو الفرج عدد الترحيم بن سفيان الدنس ابنى العباس
احمد بن حسن بن حب رحمهم الله تعالى هذا كتاب جمعته جعلته
دلائل على كتاب طبقات فقهاء اصحاب الامام احمد للقاسم ابنى الحسن
محمد بن القاسم ابنى علي اله *

The present volume ends with the account of Nasrallah bin Abdal aziz al Harrani (*d* A H 600=A D 1203)

For other copies see Ref No 375 Buhar No 266 and Kopri
No 1115 See also Haj Khal vol iv p 135 and Brock vol ii
p 107

Written in Arabian Naskh Dated A H 1297=A D 1880

Scribe عبد الله بن محمد بن عبد الله بن فخر العنبري الحنبلي

No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalqani bin 'Abdal-rāhid al-Magdisi (d. A.H. 600=A.D. 1205) and ending with that of Muḥammad bin Abi Bakr Ibn Qaṣim al-Jarrah (d. A.H. 751=A.D. 1359).

Written in the same hand as the above. Lacunae are found on fol. 1^a, 2^a, 7^a, 18^a, 103^a, and 133^a.

No. 781.

fol. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of 'Abdal-rāhid bin 'Abdal-rāhid ash-Shirāzi (d. A.H. 538=A.D. 1144).

No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḥammad bin 'Abi as-Sā'ig (d. A.H. 538=A.D. 1144) and ending with that of Naṣrallah bin 'Abdal-aziz al-Hamini (d. A.H. 600=A.D. 1203).

No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalqani bin 'Abdal-Wāhid al-Magdisi (d. A.H. 600=A.D. 1203) and ending with that of Ahmad bin 'Isā al-Magdisi (d. A.H. 643=A.D. 1243).

No 784

fol 181 lines and size same as above

Vol IV

Beginning with the account of Yahya bin Ali al Faradi (*d* A H 643=A D 1246) and ending with that of Ibn Qaiyim al Jawziyah (*d* A H 751=A D 1350)

All the above four volumes were transcribed by محمود عالم the scribe of this library in A H 1338=A D 1919 Fair Naskh

No 785

fol 170 lines 29 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 5\frac{1}{2}$

السحب الوائل الى صرائح الحمايل

AS-SUHUB AL-WÂBILAH 'ALÂ
DARÂ'IH AL-HANÂBILAH

A biographical dictionary of Hanbali scholars who flourished from A H 751=A D 1350 down to the author's time

Author Muhammad bin Abdallah bin Ali bin Usman bin Humaid an Najdi al Hanbali محمد بن علي بن عثمان بن حميد النجدي الحنبلي

A short life of the author Muhammad an Najdi has been inserted by his pupil Salih bin Abdallah bin Ibrahim at the end of the present copy where it is stated that he was born at Unaizab (a village in Najd) in A H 1236=A D 1820 studied under Qadi Abdallah bin Ubaidarraḥmān called Aba Butam (*d* A H 1282=A D 1865) and made a pilgrimage to Mecca where he completed his education under Muhammad bin al Hudaibi (*d* A H 1261=A D 1845) He also visited Yemen Syria Egypt Mesopotamia and Nabulus where he made the acquaintance of the eminent Hanbali scholars of the time and collected materials for the present work. He held the post of Mufti at Mecca and died at Ta'if on the 12th Sha'ban A H 1295=A D 1878

Beginning —

احمد من مع مدار العلماء وحلهم الاما الي *

In the preface the author points out that Zamaddin Abdarraḥman al Ula'imi (*d* A H 927=A D 1521) compiled a supplement to

the *Tabaqât* of Ibn Rajab al-Hanbalî (No 779 above), which contained biographical notices of those Hanbalî scholars who flourished from A H 751=A D 1350 to A H 927=A D 1521, and that since then no biographical work on the Hanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A H 751=A D 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No 727 above).

The notices begin with ابراهيم بن احمد بن عبد الهادي بن عبد الحميد يوسف بن يحيى بن مرعي بن يوسف الطور كرمي and end with المقديسي الصالحى. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with أسيه بنت محمد نسوان and ending with نسوان.

The work was completed at Mecca on the 12th Jumâdâ II, A H. 1288=A D 1871 as stated in the following lines at the end —

ود انتباهه فعلا من المسودة الثانية جامع الاحقر الراحى لطف ربه
 العلى عدده محمد بن عبد الله بن محمد الكنبلى مفتى الكنائله بمكة
 المسروه و وافى ذلك بعد صلاة الظهر من يوم الاحد تانى عشر
 حمادي الآخرة من شهر سنة ١٢٨٨ حتمها الله على حمده المسلمين بخبر
 وذلك بخلوتي بمدرسة الوزير محمد ياسا في حاد باب الرياره مكة
 المسروه *

The present copy was transcribed at Mecca, from the author's autograph copy

Written in Arabian Naskh. Dated, A H 1319=A D 1900

PHYSICIANS

No 786

foll 234 lines 27 size 12×7¹/₂ 9×4¹/₂

عنون الأطباء في طبقات الأطباء

'UYÛN AL ANBÂ' FÎ TABAQÂT
AL-ATIBBÂ'

A well known work containing lives of eminent physicians from the earliest time down to A H 652=A D 1254

Author Muwaffaqaddin Abul Abbas Ahmad bin al Qasim commonly known as Ibn Abi Usaybi'ah as Sadi al Khayraji مرقس الدين ابو العباس احمد بن القاسم السهرجاني ابن ابي اسعد السعدي الحررجي He was born in Cairo towards the end of the 6th century of the Hijrah studied in Syria under several eminent physicians in A H 634=A D 1236 was given the post of chief physician of the Nuriyah hospital at Damascus and was subsequently appointed medical adviser to Amir Izzaddin Aidamir bin Abdallah the chief of Sarkhad He died in A H 668=A D 1270 See Iktifa al Qunu p 10ⁿ and Brock vol 1 p 325

Beginning —

* الحمد لله ناصر الامم و ناصر الزعم ناسي النعم و مفر السقم الخ

The contents of the work are described in Berlin No 10058 See also Br Mus Suppl No 647 Cairo vol v p 92 Rampur p 642 and Hij Khal vol iv p 288

The work has been edited and published by A Muller Konigsberg A D 1884 and was reprinted in Cairo A H 1300

Written in fair Nast'liq within red and blue ruled borders The headings of the chapters and the first word of each article are written in red and repeated in the margins in bold Naskh Dated A H 1267=A D 1851

The first folio is inserted in a later hand after which one or two folios seem to be wanting Lacunae are found on foll 3^b 58^b 100 154^b 162 171^b 178 and 181^b

A fly leaf at the end contains a biographical sketch of Hakim Muhammad Kazim of Delhi (d A H 1140=A D 1736)

LEXICOGRAPHERS AND GRAMMARIANS

No. 787.

foll 181, lines 11, size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ TABAQÂT
AL-UDABÂ'.

Biographies of lexicographers and grammarians from 'Alî, the fourth Caliph, down to A H 542=A D 1147 arranged in chronological order

Author Kamâladdîn Abû'l-Barakât 'Abdarrahmân bin Muhammad bin 'Ubaydallâh bin Abî Sa'îd al-Anbâî كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبيد الله بن ابي سعيد الانباري He was born at Anbâr (a village about ten miles from Bagdâd) in Rabî' II, A H 513=A D 1119, came to Bagdâd in his early youth, and settled permanently there. He studied in the Nizâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society and devoted his time to study and prayer. He died on the 9th Shabân, A H 577=A D 1181. See Bugyat al-Wu'ât, fol 237^a, Tabaqât by Ibn Qâdi Shuhbah, fol 56^a, Tabaqât by Al-Isnawî, fol 22^b, Tabaqât by Ibn al-Mulaqqin, fol 110^a, Tabaqât al-Kubrâ by As-Subkî vol v, fol 259^a, Mir'ât Al-Janân, fol 347^a, and Ibn Khallikân (De Slane's translation), vol II, p 95

Beginning —

الحمد لله حاشى الانسان الذى علمه الدين *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajarî (d A H 542=A D 1147)

Another copy of the work is noticed in Râmpûr, p 649. See also Hâj Khal, vol VI, p 322, and Brock, vol I, p 282

The work has been lithographed in Cairo, A H 1294

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red

Dated, A H 1314=A D 1896

Scribe. فاسم علي حيدر انادى

No 788

foll 364 lines 19 size $9\frac{1}{2} \times 6\frac{1}{4}$ $6\frac{1}{2} \times 4\frac{1}{2}$

في الؤعة في طبعات اللؤوس والمكة

BUGYAT AL-WU'ÂT FÎ TABAQÂT AL-LUGAWÎYÎN WAN-NUHAT

A biographical dictionary of lexicographers and grammarians by Jalaladdin as Suyuti (d A H 911=A D 1505) See Lib Cat vol v part 1 No 123

Beginning —

الحمد لله حالى الوؤود و معدمه و مانع الفصل و ملهه الخ

We are told in the preface that the author first of all in A H 868=A D 1463 compiled an extensive biographical dictionary in seven volumes of lexicographers and grammarians of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment containing notices of only those lexicographers and grammarians whose names occur in another work of the author's entitled *العجم العربى* which is a glossary of the well known work on grammar entitled *معنى اللب* by Ibn Hisham (d A H 761=A D 1360).

The work was completed in Ramadan A H 871=A D 1466

Copies Br Mus Suppl No 649 Cairo vol v p 19 Kopr No 1117 Brill Houtma No 211 Berlin No 10 062 Wien No 1175 Br Mus No 1644 Yen No 873 Rampur p 626 and Buhar No 268 See also Hay *Libal* vol iv p 151 and Brock vol ii p 156

The work has been printed in Egypt A H 1311

Written in fair Naskh with the headings in red Dated the 8th Rabi I A H 924=A D 1518

Between several large gaps on foll 264 291 and 334 there are short lacunae on foll 63 132 198 254 264 283^b 326^b 346 and 362^b

The title page contains a seal bearing the inscription *سند محمد عباس موسى* da ed A H 1262=A D 1846

POETS.

No 789.

foll 172, lines 22-24, size $8\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4\frac{1}{4}$

طبقات الشعراء

TABAQÂT ASH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems

Author Abû Muhammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî أبو محمد عبد الله بن مسلم بن قتيبة الدينوري

The author, who was a grammarian and philologist of eminent talent, was born in Bagdâd (or, according to some, at Kûfah) in A H 213=A D 828 Having served for some time as a Qâdî at Dînawar, he came to be known by the surname of Dînawarî He died in Bagdâd, A H 276=A D 889 For the life and the works of the author, see Mir'ât al-Janân, fol 172^a, Dustûr al I'lâm, fol 112^b, Nuzhat al-Alibbâ', fol 101^c, Bugyat al-Wu'ât, fol 228^d Ibn Khalikân (De Slane's translation), vol II, p 22, and Brock vol I p 120.

Beginning —

قال ابو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الغنة في
الشعراء احترف فيه عن الشعراء و ارمائهم و اقدارهم و احوالهم في
اشعارهم الخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry

For other copies, see Berlin, No 7394, and Cairo, vol v, p 79
See also Hâj Khalîl, vol IV, p 144

The work has been printed in Leyden, A D 1875, and subsequently in Egypt in A H 1332

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy

Dated, A H 1314=A D 1896

Scribe علي بن السد محمد الرفاعي

No 790

fol 615 lines 25 size $8\frac{1}{2} \times 6\frac{1}{4}$ $8 \times 4\frac{1}{2}$

کتاب الاعانی

KITÂB AL-AGÂNÎ

A well known work containing biographical notices of singers and poets from the earliest period down to the author's time with copious quotations from their works divided into 21 parts

Author Abul Faraj Ali bin al Husain bin Muhammad bin Ahmad al Umawî al Isfahani أحمد بن محمد بن الحسين بن محمد بن أبي الفرج علي بن الحسين بن علي بن أحمد الأموي الأسفهاني Born at Isfahan in A H 284 = A D 897 he eventually settled in Bagdad and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dul Hijjah A H 356 = A D 967. See Yaqut vol v p 149 Mir at al Janan fol 216^a Dastur al Ilm fol 9 Ibn Khallikan (De Slane's translation) vol ii p 219 and Nicholson's Literary history of the Arabs p 347

Beginning —

الحمد لله حدة و صلوة على نبينا حاتم و على سائر الانبياء
عامه السبع •

We learn from Haj Khalil vol i p 366 that the author spent fifty years in collecting materials for the present work which is not only the earliest but by general admission the best of its kind. It was presented to Saifuddawlah bin Hamdan the ruler of Aleppo (A H 333-356 = A D 944-967) who rewarded the author with one thousand dinars

The present copy consists of twenty parts the twenty first being wanting

For other copies see Br Mus Suppl No 650 Brill Houtsma No 121 and Rampur p 578 See also Brock vol i p 146

Twenty parts of the work were printed in Bulaq A H 1280 and the last or twenty first part was published by Brunnow Leyden A D 1888. The complete work has been reprinted in 21 vols Cairo A H 1323

Written in fair minute Naskh with the heading in deep red. Dated the 3rd Jumada I A H 1100 = A D 1688

Scribe عبد الرسول بن شيخ عبد القادر بن شيخ حاتم الدين الاموي

The title page contains a seal bearing the inscription لسان السلطان
dated A H 1277 = A D 1860

No. 791.

fol 159, lines 17, size 8×6 , 7×5

يَتِيمَةُ الدَّهْرِ

YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled *يتيمة الدهر في محاسن أهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions

Author Abû Mansûr 'Abdalmahk bin Muhammad bin Ismâ'il as-Sa'âlibî *أبو منصور عبد الملك بن محمد بن اسمعيل السعالي*

The author, As-Sa'âlibî, a standard authority in Arabic philology, was born at Nisîpûr in A H 350 = A D 961, and died in A H 429 = A D 1038 For his life see *Dustûn al-'Ilâm*, fol 28^b, and *Ibn Khalkân* (De Slane's translation), vol II, p 129 See also *Mir'ât al-Janân*, fol 253^b, where it is stated that his death took place in A H 430 = A D 1039

The entire work consists of four *Qism*, each of which is subdivided into several parts The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawasil

Copies Br Mus Suppl, No 1110, in Paris, Nos 3308-12, Goth, No 2127, Berlin, Nos 7401-6, and *Âsafiyah* p 344 See also Brock, vol I, p 284, and *Hâj Khal* vol VI, p 508

Written in old Naskh, with vowel-points Slightly worm-eaten Not dated, apparently, 16th century

The complete work, of which the present MS is a fragment, has been printed in four volumes at Damascus, A H 1302

No 792.

fol 133, lines 17, size $11\frac{1}{4} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 4$

دُمِيَّةُ الْعَصْرِ وَ عَصْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QASR WA 'USRAT
AHL AL-'ASR.

Another work on the lives of the poets, being a continuation of the preceding work

Author **Alī bin Abī Alī al Ḥasan bin Alī bin Abī t Tayyib al Bakharzī** **علي بن أبي علي الحسن بن علي بن أبي الطيب البخري** He was a native of Bakharz (a tract of country near Nisapur) and was himself an illustrious poet as well as a distinguished prose writer. He was murdered at Bakharz in an assembly on the occasion of a pleasure party in A H 467 = A D 1075. See Yāqut vol v p 121. Al Ansab by As Sāmānī fol 57^b. Mir'at al Janan fol 265^b. Tabaqāt by Al Isnawī fol 42^b. Tabaqāt by Ibn al Mulaqqin fol 31^a. Tabaqāt al Kubra by As Subkī vol iv fol 227. Dustur al Ilām fol 16^b and Ibn Khallikan (De Slane's translation) vol ii p 323.

The present copy has no preface. It begins immediately with **كتاب العبر باخبار السرم من عمر** the heading of the first chapter.

The contents of the work have been described in Berlin No 7409. See also Wien Nos 366-8. Gotb No 2128. Paris No 3313. Br Mus No 573. Brock vol i p 252. Hij Khal vol iii p 238.

Written in bold Naskh within double red and blue ruled border. Dated A H 1293 = A D 1876.

Scribe **نظر حسن**

The title page contains a short biographical notice of the author extracted from Ad Dababī's **كتاب العبر باخبار السرم من عمر**.

No 793

fol 254 lines 23 size 10 × 6 7½ × 3½

ريحانة الاله و زهرة الحكمة الدنيا

RAIHÂNAT AL-ALIBBÂ' WA ZAHRA'T AL-HAYÂT AD-DUNYA

Biographical notices of poets who flourished in the author's time.

Author **Shihābuddīn Ahmad bin Muhammad bin Umar al Khafajī al Misrī** **سهاب الدين احمد بن محمد بن عمر الخفاجي المصري**. He was born in Cairo where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work he gives us a detailed account of his education and literary pursuits. From this we learn that after the early education which he received from his father he completed his studies under the following eminent scholars in the various branches of learning named below viz in grammar rhetoric and logic under his maternal uncle the Shihāwī of his time **Ahū Bakr n. Shihāwī** (d A H

1019=A D 1610), in Hanafite and Shâfi'ite jurisprudence under Shâikh al-Islâm Muḥammad al-Rumî (*d* A H 1004=A D 1595), and under a scholar, known as the 'Shâfi'î of his time,' Nûraddîn Ali az-Ziyâdî (*d* A H 1024=A D 1615), in Hadîs under 'Alî bin Gûmm al-Maqdisî (*d* A H 1004=A D 1595), and in other subjects under Muḥammad as-Sâlihî (*d* A H 1039=A D 1629). He also received lessons in medicine from Dâ'ûd al-Basî (*d* A H 1008=A D 1599). After completing his education our author made a pilgrimage with his father to Haramam, and afterwards, in A H 1020=A D 1611, he proceeded to Constantinople where he joined the state service and held the post of Qâdî in Romania. Sultân Murâd IV (A H 1032-1049=A D 1623-1640), being impressed by his ability, promoted him to the post of Qâdî of Salonica, where he remained for a long time and attained much prosperity. Later on he was appointed a Qâdî in Egypt but, for some reason, was dismissed from that post. The grand Muftî Yahyâ bin Zakariyâ (*d* A H 1053=A D 1643) at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering reference to himself in the present work, and at first refused to receive him, but later on he became favourably disposed towards him, and our author was reinstated as Qâdî in Egypt where he spent the last days of his life and wrote several valuable works. He died on Tuesday, the 12th Ramadan, A H 1069=A D 1659. For the author's life and works, see *Khulîsat al-Asar* vol. i, p. 331, *'Iqd al-Jawahir* fol. 187^a, *'Iktifî' al-Qunû* p. 351, *Dustûn al-Islâm*, fol. 43^a, Brock, vol. ii, p. 285, and *Hadâ'iq al-Hanafiyah* p. 415.

Beginning —

حمداً لمن شرح عيون النصارى رياض العمى *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Magrib the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83, Paris No. 2134, B. Mus. Suppl., No. 1123, Cano, vol. iv, p. 259, Râmpân, p. 594, and Ayâ Sûfiyah, No. 4021. See also Hâj Khal, vol. iii, p. 524.

The work has several times been printed in Egypt viz. in A H 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A H 1102=A D 1691.

Scribe محمد التركمانى المالكي

A seal bearing the inscription لسان السلطان محمود الدولة محمد صفر, dated A H 1277=A D 1860, is found on the title-page.

No 794

foll 428 lines 15 size $7\frac{1}{2} \times 5$ $4\frac{1}{2} \times 3$

The Same

Another copy of the same work Defective at the beginning
It opens abruptly thus —

ام رحمه عنا عتب في دا اعصابها و في لحس موسى

Written in farr Naskh within double red ruled borders Dated
A H 1081=A D 1671

No 795

foll 301 lines 27 size 10×6 $7\frac{1}{2} \times 3\frac{1}{2}$

سلافة العصر في محاسن اسان العصر

SULÂFAT AL-'ASR FÎ MAHÂSIN
A'YÂN AL-'ASR

Biographical notices of the poets who lived in the 11th century
of the Hijrah with specimens of their compositions

Author Sadraddin Ali bin Ahmad bin Muhammad Masum bin
Ibrahim al Madani شيرازي known as As Sayyid Ali Khan
صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المدني السمرقاني
بالسند على حال

The author Sayyid Ali Khan whose grandmother belonged to
the royal Safavid family of Persia was born at Medina on the 15th
Jumada I A H 1022=A D 1642 He received his education from
the learned men of Mecca and Medina In A H 1068=A D 1657 he
came to Golconda (India) to join his father who had married the
daughter of Abdallah Qutub Shah of Golconda (A H 1020-1083=
A D 1611-1672) and had settled there Suffering ill treatment at the
hands of Abul Hasan Shah (A H 1083-1098=A D 1672-1687) our
author with his whole family fled to the court of Aurangzib who was
then at Burhanpur Aurangzib received him with marks of honour
and conferred upon him the title of Khan and the command of 15 300
horsemen and he held several distinguished posts under that
Emperor He subsequently made a pilgrimage to Mecca Medina and
other holy places Afterwards he went to Isfahan to the court of
Sultan Husun Safawi the King of Persia (A H 1105-1135=A D

1694–1722), but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûriyah. He compiled several useful works, and died in ΔH 1117 = ΔD 1705. See *Subhat al-Marjân*, p. 85, and *Nasamat as-Sahar*, vol. II, fol. 77^a.

Beginning —

يا من اودع حواهر الكلم حقائق السعاه الع *

The work was completed on the 7th Rabî' II, ΔH 1082 = ΔD . 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus. No. 1647, Wien, No. 409, *Âsafîyah*, p. 338, *Bûhâr* No. 270, *Kashf al-Hujub*, fol. 83^b, and Brock, vol. II, p. 421.

Written in ordinary *Naskh*, with the headings in red. Dated, ΔH 1110 = ΔD 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh, (ΔH 1258–1263 = ΔD 1842–1847), Nasîraddîn Haidar (ΔH 1243–1253 = ΔD 1827–1837) and Wâjîd 'Alî Shâh (ΔH 1263–1273 = ΔH 1847–1856), the rulers of Oudh.

No. 796

fol. 252, lines 24, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{2}$

نفسه السكر في من تشع و شعر

NASAMAT AS-SAHAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the *Shî'a* poets, from the earliest times down to the author's age, complete in two separate volumes.

Author Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Hasanî as-San'ânî يوسف بن اسحاق بن يحيى بن الحسين بن المؤيد بالله الحسنى الصنعاني

The author, who belonged to the Zaidî sect, was the son of Yahyâ bin al-Husain (ΔH 1090 = ΔD 1679, see the present work, vol. II, fol. 234^b), a nobleman of San'ân. The author was born in ΔH . 1080 = ΔD 1669, as we know from a reference in vol. II, fol. 238^b, which tells us that his father made a pilgrimage to Mecca in ΔH 1087 = ΔD 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol I

Beginning —

الحمد لله الذي أشع شيعه الحق بالادب من اتباع كذابه المنطوم و
جعلهم عصاة فانية لحبيده الذي حصه بالسعراء والعصص في سفر مرموم الخ *

We are told in the preface that except for one or two poets of the Kaisaniyah sect and a few Sunni poets who had shown especial regard for Ali and his descendants and have been dealt with incidentally the work contains exclusively lives of those poets who belonged to the Imamiyah the Isma'iliyah and the Zaidiyah sects

The present volume contains lives of the following poets —

1 Abu l Abbas Ibrahim bin al Abbas as Suli (*d* A H 243 = A D 857) fol 3^b

2 Abu l Hasan Ibrahim bin Ahmad al Yafii (*d* A H 1110 = A D 1699) fol 8^b

3 Imam Abu l Hasan Ibrahim bin Abdallah al Hasan al Hijazi (*d* A H 140 = A D 762) fol 14

4 Abu Ishaq Ibrahim Ibn Harmah (*d* A H 150 = A D 707) fol 18^b

5 Abu l Qasim Ahmad bin Muhammad al Jazari as Sanawbari fol 22^b

6 Ahmad bin al Husain Badi'azzaman al Hamadani (*d* A H 398 = A D 1008) fol 20

7 Abu l Raqa maq Ahmad bin Muhammad al Antaki (*d* A H 399 = A D 1009) fol 31

8 Ahmad bin Muhammad ad Darimi al Misasi commonly called An Nami (*d* A H 399 = A D 1009) fol 34ⁱ

9 Ahmad bin Muhammad ar Rassi (*d* A H 345 = A D 906) fol 37

10 Ahmad bin Munir bin Ahmad bin Muflih at Tarabulusi (*d* A H 548 = A D 1153) fol 38^b

11 Abu t Tawiyib Ahmad bin Husain al Mutanabbi (*d* A H 354 = A D 965) fol 41^b

12 Ahmad bin al Hasan bin al Mutahhar bin Muhammad al Hasan al Turmuzi fol 48^a

13 Ahmad bin al Husain bin al Mansur billah al Hasan a Sanani (*d* A H 1092 = A D 1681 see Khulasat al Asar vol 1 p 180) fol 51

14 Shamsiddin Abu Muhammad Ahmad bin al Hasan bin Ahmad al Kawkabani as Sanani (*d* A H 1080 = A D 1669) fol 54

15 Ahmad bin al Husain bin Abdallah ar Ruqaihi a Sarvani fol 60

- 16 Ahmad bin Ahmad bin Muhammad al-Hasanî al-Ânisî (*d* A H. 1119=A D 1707), fol 61^b
- 17 'Khalifah Abû'l-'Abbâs Ahmad an-Nâsir-lidînallâh al-'Abbâsî (A H 575-622=A D 1180-1225), fol 64^a
- 18 Khalifah Abû'l-'Abbâs Ahmad al-Mu'tadîd-billâh (A H 279-289=A D 892-902), fol 67^b
- 19 Abû'l-'Alâ Ahmad bin 'Abdallâh al-Ma'arrî († *d* A H 439=A D 1047), fol. 69^a
- 20 Al-Qâdî ar-Rashîd Ahmad bin al-Qâdî ar-Rashîd 'Alî al-Ġassânî al-Aswânî (*d* A H 563=A D 1167), fol 75^a
- 21 Qâdî Shamsaddîn Ahmad bin al-Qâdî Badraddîn Muhammad al-Haimî, fol 77^b
- 22 As-Sayyid Abû 'Alî Ahmad bin Muhammad al-Hasanî al-Yamanî al-Ânisî, fol 80^b
- 23 Ahmad bin Nâsir bin 'Abdalhaqq as-San'ânî, fol 82^a
- 24 Qâdî Ahmad bin Sa'daddîn al-Maswarî (*d* A H 1079=A D 1668), fol 85^a.
- 25 Al-Mu'ayyad-billâh Abû'l-Husain Ahmad bin al-Husain al-Hasanî (*d* A H 421=A D 1030), fol 87^a.
- 26 Ahmad bin Muhammad al-Hijâzî, fol 88^a
- 27 Mîrzâ Abû 'Alî Ahmad bin Muhammad bin Ma'sûm al-Hasanî (*d* A H 1085=A D 1674), fol 92^a
28. Abû Muhammad Ishâq bin al-Mahdî Ahmad bin al-Hasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Hasanî al-Yamanî, fol 93^a
- 29 As-Sâhib Abû'l-Qâsim Ismâ'il bin Abî'l-Hasan Ibn 'Abbâd at-Tâlaqânî (*d* A H 385=A D 995), fol 95^a
- 30 Abû'l-Hasan Ismâ'il bin Abî Yahyâ Muhammad bin al-Hasan, fol 101^b
- 31 Abû Hâslım Ismâ'il bin Muhammad, called As-Sayyid al-Kûfî (*d* A H 173=A D 789), fol 104^a.
- 32 Abû't-Tâhir al-Mansûr Ismâ'il bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d* A H 341=A D 953), fol 112^b.
- 33 Abû'l-Walîd Ashja' bin 'Umar as-Sulamî, fol 113^b
- 34 Aiman bin Harîm bin Fâtık al-Asadî, fol 120^a
- 35 Abû Muhammad Barakât bin al-Hasan, Sharîf of Mecca (*d* A H 859=A D 1455), fol 121^a

* The author curiously tells us that this 'Abbâsîd Caliph had professed the Imâmîyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî

† The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol 1, p 96, Bugyat al-Wu'ât, fol 105^a, and Mir'ât al Janân, fol 257^a, Abû'l-'Alâ al-Ma'arrî died in A H 449=A D 1057

- 36 Abu Wuhaib Bahlul bin Amr as Šairafī fol 122^b.
- 37 Abu l Husain Tajaddawlah bin as Sultan Abi Šuja Adudaddawlah Khusraw bin Ruknaddawlah bin Buwaib ad Dailamī fol 124^b
- 38 Al Amīr Abu Ma add Tamīm bin al Mu izz bin al Mansur bin al Mahdī al Hasanī (*d* A H 374=A D 984 see Mir at al Jandī fol 227^a) fol 126^a
- 30 Abu Yahya Tamīm bin al Mu izz bin Badīs (*d* A H 501=A D 1108) fol 128^b
- 40 Majdalmulk Abu l Fadl Ja far Ibn ShamsalKhilafah (*d* A H 622=A D 1225) fol 130^b
- 41 Ja far bin al Mutaḥhar bin Muhammad al Jurmuẓī (*d* A H 1096=A D 1686) fol 134^b
- 42 Tajaddīn Ja far bin Muhammad bin Zakīaddīn called Ibn Ma ṣyah (ابن معصيه) fol 137^b
- 43 Abu l Fadl Ju asfaran bin Alī bin Asgar bin as Sarī bin Abdarraḥman al Anbarī fol 138^b
- 44 Abu Firas al Harīṣ bin Abī l Ala Hamūlan bin Hamdun aḥlī Shamī (*d* A H 357=A D 968) fol 141^b
- 45 Abu l Husain al Hasan bin al Husain bin al Mansur billah Abī Muḥammad al Qasīm bin Muhammad al Hasanī as San unī fol 143^a
- 46 Qaḍī Sharafaddīn al Hasan bin al Qaḍī Alī bin Jābir al Khawlanī (*d* A H 1079=A D 1668) fol 149^a
- 47 Abu Muhammad al Hasan bin Muḥammad bin Harūn al Azdī al Muḥallabī (*d* A H 352=A D 963) fol 154^a
- 48 Abu Nuwas al Hasan bin Ilanī (*d* A H 196=A D 811 see Mir at al Janan fol 117^b) fol 155^b
- 49 Aḥlī Shaykh al Majīd Abu Alī al Hasan bin Abdassamad al Asqalanī (*d* A H *432=A D 1040) fol 160^a
- 50 Ad Da i al Hasan bin Idrīs bin Alī bin al Husain bin Idrīs bin al Hasan bin Abdallāh bin Alī called Al Anf fol 160^b
- 51 Qaḍī Sharafaddīn al Hasan bin Ahmad al Hamī fol 163^b
- 52 Shamsalmahasin Abu Ahmad al Hasan bin al Mutaḥhar bin Muhammad al Hasanī al Jurmuẓī (*d* A H 1100=A D 1688) fol 166
- 53 Al Mansur billah Abu Muhammad al Hasan bin Badraddīn fol 168^b
- 54 Hasan bin Abdallāh bin Mahdī bin al Qasīm bin Mahdī bin Abdallāh al Hasanī as Shan unī fol 170^b

The date seems to be incorrect According to Ibn I ḥallikān (De Slane's Translation) vol 1 p 367 A ḥlī Shaykh al Majīd died in A H 48 =A D 1089

- 55 , Abû Ismâ'il al-Husain bin 'Alî at-Tugrâ'i (*d* A H 518=A D 1124), fol. 172^b
56. Abû 'Abdallâh al-Husain bin Ahmad bin Muhammad bin Ja'far bin Muhammad bin al-Hajjâj al-Kâtib, fol 176^a
- 57 Abû'l-Qâsim al-Husain bin 'Alî bin al-Husain bin 'Alî bin Muḥammad al-Wazîr al-Magribî (*d* A H 418=A D 1027), fol 180^b
- 58 Husain bin 'Alî bin Hasan al-Husainî al-Madanî, called Ibn Shadqam, fol 183^b
59. Husain bin 'Alî bin Mûsâ al-Khayyât as-San'ânî, fol 184^b
- 60 Husain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Hasanî al-Kawkabânî (*d* A H 1112=A D 1700), fol 187^a
- 61 Abû Muhammad al-Husain bin 'Alî bin al-Mutawakkil-'alallâh, fol 191^a
- 62 Husain bin Muhammad bin Sha'bân al-Jahhâfi, fol 192^b
- 63 Abû 'Abdallâh al-Husain bin al-Mutahhar bin Muhammad al-Jûrmûzî, fol 193^b
- 64 Husain bin 'Abdassamad al-'Âmulî, fol 195^a
- 65 Husain al-Wâdî (*d* A H 1080=A D 1669), fol 197^a
- 66 Abû Muhammad Ḥaidar Âgâ bin Muhammad ar-Rûmî al-Yamanî, fol 198^b
- 67 Abû'l-A'azz Dubais bin Saifaddawlah (*d* A H 529=A D 1135), fol 203^b
- 68 Darwish bin Muhammad at-Tâlû'î (*d* A H 1014=A D 1605, see *Khulâsat al-Asar*, vol II, p 149), 204^b
- 69 Dir'bil bin 'Alî al-Khuzâ'î (*d* A H 246=A D 860), fol 207^b
- 70 Abû'l Mutâ' Dû'l-Qarnain bin Hamdân Wajihaddawlah (*d* A H 428=A D 1036), fol 212^a
- 71 Abû'l-Wafâ' Râjih bin Ismâ'il bin Abî'l-Ḥasam al-Asadî al-Hillî, fol 213
- 72 Ar-Rabâb bint Imra'îlqais bin 'Adî, the wife of Imâm Husain, fol 214^b
- 73 Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Husain bin al-Mu'ayyad bin al-Mansûr-billâh al-Hasanî as-San'ânî (*d* A H 1104=A D 1692), fol 217^a
- 74 Dîyâ'addin Abû Muhammad Zaid bin Muhammad bin al-Hasan bin al-Imâm al-Mansûr-billâh (*d* A H 1122=A D 1710), fol 221^b
- 75 Tâjaddîf Abû'l-Yumn Zaid bin al-Hasan al-Kindî (*d* A H 613=A D 1217), fol 225^b
- 76 Qâdî Zaid bin Sâlih bin Abî'r-Rujâl al-Yamanî (*d* A H 1114=A D 1702), fol 227^a

- 77 Imam Abu l Husun Zaid bin Ali (d A H * 122=A D 740)
fol 230^a
- 78 Zainab bint Muhammad bin Ahmad bin al Imam al Hasan
bin Ali bin Da ud al Hasanīyah al Yamaniyah (d A H 1114=A D
1702) fol 234^b
- 79 Sadīf bin Maimun fol 236^b
- 80 As Sarī bin Ahmad ar Raffa (d A H 362=A D 972) fol
238
- 81 Sa nah bin al Arīd al Harunī al Hijazī fol 240^a
- 82 Abu Muhammad Sa id bin Muhammad as Simlī fol 242
- 83 Abu Umayyah Shurāih bin al Haris al Kindī (d A H 87=
A D 706) fol 244^a
- 84 Sha ban bin Salīm bin Usman as Šan anī ar Rumī fol 246
- 85 Ad Dahhal bin Qais al Aḥnaf at Tamīmī (d A H 68=A D
687) fol 249^b
- Colophon —

انتهى الكتاب الال من تسمه السحر في ذكر من سنع شعر
واقع القراع من ربه هذا الكتاب لعله الال بعض لعله سادس شهر نبع الاحر
من شهر سنع سنع سنع و مانه و الف بعلم القندر الي عفو الملك
العدير
عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies see Berlin No 7423 and Asafiyah p 344

Written in Nashḥ with the headings in red

Dated A H 1197=A D 1783

The title page contains signatures of several persons to whom
the MS at one time or another belonged

No 797

fol 275 lines and size same as above

The Same

Vol II

The second volume of the same work containing lives of the
following poets —

- 1 Al Malik as Salih Talai bin ar Ruzzik (d A H 556=A D
1161) fol 1^b

According to the Mir āt al Janān fol 63^b Imām Zaid bin Ali was killed
in A H 191=A D 739

2 Abû Mansûr Zâfir bin al-Qâsim bin Mansûr al-Haddâd al-Iskandarânî (*d* A H 529=A D 1134), fol 9^a

3 Abû'l-Aswad Zâlim bin 'Amr ad-Duwalî (*d* A H 69=A D 688), fol 12^a

4 Abû't-Tufail 'Âmî bin Wâsilah bin 'Abdallâh al-Kinânî as-Sahâbî (*d*. A H 110=A D 728, see Al-Kâshif, fol 63^a) fol 15^a

5 Abû'l-Hasan 'Abdallâh bin Mu'âwiyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol 15^b

6 Abû Muhammad 'Abdallâh bin al-Mutawakkil Sharafaddîn bin Shamsaddîn bin al-Mahdî al-Hasanî al-Yamanî as-San'ânî, fol 17^a

7 Khalîfah Mâ'mûn al-Rashîd al-'Abbâsî (A H 198-218=A D 813-833), fol 19^a

8 Abû Muhammad 'Abdallâh bin Muhammad al-Kâtib, commonly called Ibn al-Khâzin, fol 23^b

9 Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Husain as-San'ânî, fol 26^a

10 Al-Imâm Abû'l-Hasan 'Abdallâh bin Hamzah bin Sulaimân bin Hamzah bin 'Alî, surnamed al-Mansûr-billâh (*d* A H 614=A D 1217, see 'Aqîlat ad-Daman, fol 57^b), fol. 28^b

11 'Alâ'addîn Mahmûd Khwârizm Shâh (A H 596-617=A D 1199-1220), fol 30^b

12 Abû Ahmad 'Ubaydallâh bin 'Abdallâh al-Khuzâ'î (*d*. A H 300=A D 913), fol 32^b

13 Qâdî Abû Muhammad 'Ubaydallâh bin Ahmad al-Bagdâdî (*d* A H 331=A D 942), fol 34^b

14 'Izzaddîn Abû Hâmid 'Abdalhamîd bin Hibatallâh bin Muhammad Ibn Abî'l-Hadîd al-Anbârî (*d* A H 656=A D 1258), fol 36^a

15 'Abdalhâdî bin Muhammad as-Sawdî, fol 37^b.

16 Saffiaddîn Abû'l-Mahâsin 'Abdal'azîz al-Hillî (*d* A H 760=A D 1359), fol 38^b.

17 Abû Muhammad 'Abdassalâm bin Ragbân, surnamed Dîk al-Jinn (*d* A H 236=A D 850), fol 41^b

18 Ash-Sharîf al-Murtadâ Abû'l-Qâsim 'Alî bin Abî Ahmad al-Husain (*d* A H 436=A D 1044), fol 43^a

19 Abû'l-Barakât 'Alî bin al-Husain bin 'Alî bin Ja'far bin Muhammad an-Nisâbûrî fol 44^b

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d* A H. 283=A D 896), fol 45^b

21. Abû'l-Faraj 'Alî bin al-Husain al-Isfahânî (*d* A H 356=A D 967), fol 48^a.

22 Qaḍī Jamāladdīn Aḥī bin Muḥammad bin Aḥmad al Anṣī as Ṣanʿanī fol 50^b

23 Abū Muḥammad Jamāladdīn Aḥī bin Ṣalḥ bin Muḥammad Abī r Rijāl as Ṣanʿanī fol 51^b

24 Abū l Ḥasān Aḥī bin Muḥammad bin Mansūr bin Naṣr bin Bṣṣam an Nadīm al Baḡdādī (*d* A H 302=*A* D 914) fol 53

25 Qaḍī Abū l Qāsim Aḥī nt Tanukhī (*d* A H 342=*A* D 953) fol 54^b

26 Aḥī Sharīf Abū l Ḥasān Aḥī bin al Imām Abī Muḥammad an Naṣīr ḥdīnallāhī ad Daīlamī fol 58^b

27 Abū l Ḥasān Aḥī bin Abdallāh bīa Waṣīf al Halla an Naṣhī al Baḡdādī (*d* A H 366=*A* D 976) fol 59^b

28 Abū l Ḥasān Aḥī bin Muḥammad at Tihāmī (*A* H 416=*A* D 1025) fol 60

29 Saīfaddawlāhī Aḥī bin Abdallāh bīa Aḥmad bīa Ḥamdān (*d* A H 356=*A* D 967) fol 63^b

30 Abū l Ḥusayn Aḥī bin al Mutṭawakkil alallāhī Abī Aḥī Ismaīl bin al Mansūr billāh al Qāsim (*d* A H 1096=*A* D 1685) fol 65^b

31 Abū l Qāsim Aḥī bin Ishāq bin Ḥalaf az Zahrī (*d* A H 352=*A* D 963) fol 66ⁱ

32 Abū l Ḥusayn Aḥī bin Saīd bin Abdarrahmān bin Aḥmad bin Yunus as Sadafī al Munaffjun al Mīṣrī (*d* A H 399=*A* D 1000) fol 67^b

33 Aḥī Sharīf Abū l Ḥasān Aḥī bin Muḥammad bin Ja far bin Muḥammad bin Zayd al Ilīmānī al Kuṭfī fol 68ⁱ

34 Abū l Ḥasān Aḥī bin Abdallāh bīa Ja far bin Ibrāhīm al Ja farī al Hījazī fol 69^a

35 Sayyid Jamāladdīn Aḥī bin al Ḥusayn bin Muḥammad bin Salāh al Ḥasānī as Ṣanʿanī fol 70

36 Al Malīk al Afdāl Nuraddīn Aḥī bīa Sultān Ṣāḥḥaddīn al Aṣṣubī (*A* H 582-592=*A* D 1186-1196) fol 71^b

37 Abū l Ḥasān Aḥī bin Muḥammad al Ḥarīrī fol 72ⁱ

38 Alā addīa Abū l Muzaḥḥar Aḥī bin Abdallāh al Kāndī al Wadāī (*d* A H 716=*A* D 1316) fol 73

39 Qaḍī Abū l Ḥasān Aḥī bin al Qaḍī Abī Ḥanīfah an Nuḥmān al Maḡribī (*d* A H 374=*A* D 984) fol 75

40 Sayyid Jamāladdīn Aḥī bin Aḥmad bīa Muḥammad bin Ma sum al Ḥasānī al Madānī (*d* A H 1117=*A* D, 1705 see Subḥat al Marjan p 85) fol 77^a

41 Al Faqīh Abū Muḥammad Umārāh bin Abū l Ḥasān Naṣmaddīn al Ḥakāmī al Yamāmī (*d* A H 569=*A* D 1174) fol 78^a

- 42 Sayyid 'Īsā bin Lutfallāh bin al-Mutahhar bin al-Imām Sharafaddīn al-Yamanī, fol 81^b
43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol 83^a
- 44 Abû Shujâ' Fanâkhusraw 'Adudaddawlah bin Ruknaddawlah as Sâsânî ad-Dailamî (*d* A H 372=A D 983), fol 87^a
- 45 Sayyid Qâsim bin al-Hasan bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî as-San'ânî, fol 90^a
- 46 Abû Dulaf Qâsim bin 'Īsâ bin Idrîs al-'Ijlî (*d* A H 226=A D 840), fol 92^b
- 47 Al-Imâm al-Mansûr-billāh Abû Muhammad Qâsim bin Muhammad al-Hasanî (*d* A H 1029=A D 1620), fol 97^a
- 48 Al-Amî Mu'tamidaddawlah Qairwāsh bin Husâmadawlah al-'Uqailî (*d* A H 444=A D 1052), fol 101^a
- 49 Abû 'Amr Qais bin Dairîh (*d* A H 68=A D 687), fol 102^b
- 50 Abû 'Amr Qais bin 'Amr bin Mâlik bin Harb an-Najâshî al-Hârisî, fol 104^b
- 51 Abû Sakḥ Kusan bin 'Abdallahinân bin al-Aswad bin 'Āmir al-Gassânî (*d* A H 105=A D 723), fol 107^b
- 52 Al-Kumait bin Zaid al-Asadî, fol 109^b
- 53 Abû Ibrâhîm Mâlik bin al-Hâris al-Ashtar an-Nakha'i (*d* A H 39=A D 660), fol 114^a
- 54 Qâdî Abû 'Alî al-Muhassin bin Abî'l-Qâsim 'Alî bin Muhammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d* A H 384=A D 994), fol 117^b
- 55 Sayyid Diyâ'addîn al-Muhsin bin al-Mutawakkil-'alallāh Ismâ'îl bin al-Mansûr-billāh ahî Muhammad al-Qâsim, fol 120^a
- 56 Abû'l-Qâsim Muhammad bin Hânî al-Andalusî (*d* A H 362=A D 973), fol 122^a
- 57 Badraddîn Muhammad bin al-Husain al-Maihabî ash-Sharafi, fol 127^b
- 58 Ash-Sharîf ar-Radî Abû'l-Hasan Muhammad bin al-Husain al-Mûsawî (*d* A H 406=A D 1015), fol 130^b
- 59 Bahâ'addîn Muhammad bin Husain al-'Āmulî (*d* A H 1030=A D 1621), fol 133^b
- 60 Qâdî Muhammad bin Ibrâhîm ash-Shajarî as-Sahûlî (*d* A H 1109=A D 1697), fol 139^a
- 61 Sayyid Muhammad bin al-Husain bin Yahyâ bin Ahmad al-Hasanî al-Kawkabânî, fol 140^a
- 62 Qâdî Abû Ahmad Muhammad bin al-Hasan bin Ahmad al-Haimî (*d* A H 1115=A D 1703), fol 142^a
- 63 Muhammad bin 'Alî al-Hurr ash-Shâmî al-'Āmulî al-Isfahânî (*d* A H 1088=A D 1677), fol 144^a

64 Muhammad bin Ali bin Mahmud ash Shami al Amuli fol 145^b

65 Ash Sharif Abu Abdallah Muhammad bin Salih bin Abdallah bin Musi al Hasani al Hijazi fol 146^b

66 Ash Sharif Abu Hasan Muhammad bin Ahmad bin Muhammad bin Ahmad bin Ibrahim Tabataba bin Isma'il ad Diba'i al Hasani al Isfahani fol 150^b

67 Sayyid Badmaddin Muhammad bin al Husain bin al Hasan al Mansur billah al Qasim bin Muhammad al Hasani as San'ani fol 151^b

68 Sayyid Badraddin Muhammad bin Abdallah bin al Husain bin al Imam al Mansur billah al Qasim bin Muhammad al Hasani fol 153

69 Muhammad bin Abdallah bin al Imam Sharafaddin Yahya bin Shamsaddin al Hasani al Kowlabani (*d* A H 1016 = A D 1607) fol 155^a

70 Abu al Qasim Muhammad bin Wahb al Humviri al Basri fol 158^b

71 Hakim Muhammad Salih al Jilani al Farisi (*d* A H 1088 = A D 1677) fol 159^b

72 Abu Bakr Muhammad bin al Abbas al Khwarizmi (*d* A H 383 = A D 993) fol 161^a

73 Abu Bakr Muhammad bin Ahmad al Khabbaz al Baladi fol 163^b

74 Izzalmulk Muhammad bin Abu al Qasim Ubaidallah bin Ahmad bin Isma'il bin Abdalaziz al Musabbih (*d* A H 420 = A D 1029) fol 164^b

75 Abu Abdallah Muhammad bin Ja'far al Qazzaz (*d* A H 412 = A D 1021) fol 165^b

76 Al Amir Abu al Qasim Muhammad bin al Mansur billah Abdallah bin Hamzah surnamed An Nasir ladinallah al Hasani al Hamzi fol 167^b

77 Abu Hasan Muhammad bin Abdallah bin Muhammad bin Yahya al Qurashi al Makhzumi as Salami (*d* A H 393 = A D 1003) fol 168^b

78 Abu l Fadl Muhammad bin Abu Ubaidallah al Husain bin Muhammad known as Ibn al Amid al Katib (*d* A H 359 = A D 969) fol 169^b

79 Abu l Fath Muhammad bin Ubaidallah bin Abdallah al Katib generally known as Sib Ibn at Trawidi (*d* A H 553 = A D 1158) fol 173

- 80 Muhîyaddîn [Muhammad] bin 'Alî bin Muhammad, known as Ibn al-'Arabî (*d* A H 638=A D 1240), fol 177^a
- 81 Al-Muntasir-billâh al-'Abbâsî (A H 247-248=A D 861-862), fol 180^b
- 82 Muhammad bin al-Husain at-Tûsî, fol 185^b
- 83 Sayyid Muhammad bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî, fol 186^a
- 84 Abû 'Alî Mu'âd bin Mushm al-Hariâ' al-Kûfî (*d* A H 187=A D 803), fol 187^a
- 85 Abû Salmah Mutî bin Iyâs al-Kinânî al-Kûfî, fol 188^b
- 86 Khalifah al-Mu'izz Abû Tamîm Ma'add bin al-Mansûr al-Fâtîmî (A H 341-365=A D 952-975), fol 192^a
- 87 Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-Uqailî (*d* A H 391=A D 1001), fol 199^b
- 88 Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namarî al-Khazîjî fol 201^a
- 89 Khalifah al-Âmir-biahkâmallâh Abû 'Alî al-Mansûr bin al-Musta'li-billâh al-Fâtîmî (A H 495-524=A D 1101-1130), fol 203^b
- 90 Abû 'Imrân Mûsâ bin 'Abdalmahk al-Isfahânî (*d* A H 246=A D 860), fol 205^a
- 91 Abû'l-Husain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d* A H 428=A D 1037), fol 206^a
- 92 Nâhid bin Sûmah bin Asbah al-'Âmirî al-Basrî, fol 208^b
- 93 Khalifah al-'Azîz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-lidînallâh al-Fâtîmî (A H 365-386=A D 975-996), fol 209^b
- 94 Abû'l Muqâtil Nasr bin Nasîr al-Hulwânî, fol 212^b
- 95 Abû'l-Qâsim Nasr bin Ahmad bin Nasr bin Mâ'mûn al-Basrî al-Khubzârûzzî (*d* A H 317=A D 930) fol 215^a.
- 96 Sayyid al-Hâdî bin Ahmad bin Zakîaddîn al-Hasanî al-Jurmûzî (*d* A H 1097=A D 1686), fol 218^a
97. Sayyid al-Hâdî bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî (*d* A H 1103=A D 1692), fol 220^a
- 98 Sayyid Jamâladdîn Hâshim bin Yahyâ al-Hasanî as-San'ânî, fol 221^b
- 99 Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tasim-billâh al-'Abbâsî (A H 227-232=A D 842-847), fol 224^a
- 100 Ash-Sharîf Abû's-Sa'âdât Hibatallâh bin 'Alî bin Muhammad bin Hamzah al-'Alawî ash-Shajarî (*d* A H 542=A D 1148), fol 228
- 101, Abû Frâs Hammâm bin Gâlib, generally known as Al-Farazdaq (*d* A H 110=A D 728), fol 230^b
- 102 Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billah Abi l Husain Muhammad bin al Mansur billah al Hasanī (d A H 1090=A D 1679) fol 234^b

103 Abu l Fadl Yahya bin Salamah bin al Husain bin Muhammad surnamed Mu inaddin al Hasafi (d A H 551=A D 1156) fol 239^a

104 Sayyid Abu l Hasan Yahya bin Ibrahim bin Ali bin Ibrahim bin al Mahdi bin Ali al Jahliafi fol 240^b

105 Abu Tahib Yahya bin Abi l Faraj Sa'id bin Abi l Qasim Hibatallah bin Ali bin Qizaghi bin Zabadahi ash Shaibani (d A H 594=A D 1198) fol 244^a

106 Jamaladdin Abu l Husain Yahya bin Abdal azim al Jazzar al Misri fol 246

107 Abu Sulaiman Yahya bin Ya mar al Adwani al Wasqi al Basri (*d A H 127=A D 744) fol 248^b

108 Abu Ishaq Ya qub bin Ishaq generally known as Ibn as Sikkit al Bagdadi (d A H 244=A D 858) fol 250^a

109 Abu l Faraj Ya qub bin Yusuf bin Ibrahim bin Harun bin Da ud bin Kilis al Misri (d A H 380=A D 990) fol 252^a

110 Muwaffaqaddin Abu l Hajjaj Yusuf bin Muhammad generally known as Ibn al Khallal (d A H 566=A D 1171) fol 257^a

111 Abu Muhammad Yusuf bin al Mutawakkil alallah Ali [bin] Isma'il bin al Mansur billah Qasim bin Muhammad al Hasanī (d A H 1097=A D 1686) fol 259^b

112 Abu l Mahasin Yusuf bin Isma'il ash Shawwa al Halabi (d A H 635=A D 1237) fol 264^a

The work ends with a *Magamah* written in imitation of المقامه السايه of Badi azzaman al Hamadani (d A H 398=A D 1008)

The work was completed on the 13th Rajab A H 1111=A D 1699 as the author tells us in the following colophon —

قال حاميها العدد العشر الى الله يوسف بن يحيى بن الحسن بن
الموود بالله ابي الحسن محمد بن المنصور بالله ابي محمد العاسم بن
محمد الحسيني النسب النعمي الصنعاني المولد والمنسأ سمع
مؤلفي هذا اسمه السكر تذكر من تسع و شعر ثم بحمد الله كما اردت
مقصود السكر بحواضر الانكا وسواد الانكا مستعلا بالحد والفرل والروني
والجرل والدرور اللطم و كمل بالعه في ثالب عسو حب
سنة احدى عسة مائة و الف *

* According to Ibn Khallikān (Do Slano's translation) vol iv p 69, Yahya bin Ya mar al Adwani died in A H 129=A D 746

Both volumes are written in the same hand

Foll 67-68 have been wrongly placed after fol 74 in binding
Some folios are wanting after fol 18

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hīrah era from that table

No. 798.

fol 57, lines 23, size 8×6, 6×4

(Three tracts bound together in one volume)

fol 1-29

I

طارف المجد و ناله

TÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets

The full title of the work, as stated in the preface, is طارف المجد و ناله
و تالده فيما مدح به سدي الوالد و والدة

Author Yahyâ bin 'Abdalqâdir bin Abî Bakr القادر يحيى بن عبد القادر
بن ابي بكر

The author, the date of whose death is not known, was the son of Shâikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A H 1115-1143 = A D 1703-1730) Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharîfs of Mecca, died in A H 1119 = A D 1707 See the present work, fol 9^b

Beginning —

الحمد لله على نواله و الصلاة و السلام على سدينا محمد و صده
و آله و بعد فعول العدد العبر اللاند كتابه المستمسك بعترته و كتابه
يحيى بن عبد القادر بن ابي بكر الصديقي لطف الله به و بلعه عاية اونه
قد التمس من احابته عدم و مخالفة اشارته عزم جمع ما مدح به سدي
الوالد و والدة الدان هما كسلعهما لى طارف المجد و تالده و ادانك

سوى كندر يصق عنه بظان الجمع و التعريف و قرب معظمه اندى سنا بوانر
 ذلك على لسان من صدق فيما انا لكن نعمت من ذلك بغا على
 ما قبل في الروايات حدانا فجمع في هذه الاوان ما من من تلك النعمه
 و راني الح *

Written in Arabian Naskh

Not dated Probably the latter part of the 18th century

fol 30-39

II

بيت قصيد الصديق

BAITU QASID AS-SIDQ

Another work on the life of the aforesaid Shaikh Abdalqadir the full designation of which as given in the preface is بيت قصيد الصديق من ذلك الطراز ترجمه عن اعلان بنى الصديق معنى العجار

Author Muhammad bin Ali bin Fadlallah al Husani at Tabari محمد بن علي بن فضل الله الحسيني الطبري

The author who flourished in the middle of the 12th century of the Hijrah was an intimate friend of Shaikh Abdalqadir who was alive at the time the present work was written as appears from the following benedictory prayer at the end —

دام سدنا راعنا ارح الكمال
 المعال في العيس والا شل و المال *

Beginning —

الحمد لله الذي جعل نظم محاسن الكلام داب الامه حله الانام الح *

The author tells us in his preface that in a previous work of his viz a detailed history of the Hasani Sharifs of Mecca entitled احكام فضلاء الزمن بتاريخ ولادة بنى الحسن he had written a short account of Shaikh Abdalqadir which was included in that work along with short notices of certain other eminent scholars but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh he had written the present work devoted entirely to his life

Written in Naskh Dated A H 1131 = A D 1719

fol 40-57

III

•

A tract without any title containing poems composed by Shaikh Abdalqadir on different occasions collected and arranged by his son Yahya the author of the first treatise

Beginning —

لسيدي الوالد ممتدحا حصرة مولانا المرحوم الشريف سعد بن زيد في
اثناء رمضان سنة ١١٠٨ من مجرى الكامل المرفول وصره متعالاتن و البيت
الاول مصرع و دلك عدد ما ناشر حطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Īd al-Fitr after his recitation of the usual Khutbah of the 'Īd prayer, begins thus —

ولدت حيد الملك عددا وسمي علا حلاً و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAGDÂD.

No. 799.

fol 217, lines 21, size $10\frac{1}{2} \times 6\frac{1}{2}$, 8×4

مختصر تاريخ بغداد

MUKHTASAR TÂRÎKH BAGDÂD.

An abridgment of the *Târîkh Bagdâd*, a biographical dictionary of the celebrated men of Bagdâd, by Abû Bakr Ahmad bin 'Alî bin, Sâbit al-Khatîb al-Bagdâdî (d. A.H. 463=A.D. 1071)

Author of the abridgment Abû'l Yumn Mas'ûd bin Muhammad bin Ahmad bin Hâmid bin 'Ubaid al-Bukhârî ابو اليمى مسعود بن محمد بن احمد بن حامد بن عبيد البخارى He was born in Bukhârâ, but came with his father to Bagdâd, where he settled permanently, and died

there in A II 401=A D 1008 For his life see Al Jawahir al Mudivah
vol II, fol 65^b

Beginning —

الحمد على (sic) بحار العلم البحري احاطه
و هذا الكتاب الذي معناه الشرح ابو بكر احمد بن علي بن
باب الخطيب البغدادي حبه لله و سماءه تابع بعدان كتاب حليل في
هذا العلم بعنق و مدع مع ر سهر اطلال الزمان ر الله تعالى بسنة
ر بحس الله الا انه طويل للاطالة اذ و اربها الملل و الملل داحه الترك
و مد استعرب الله تعالى احضره و كبر اسماء الرجل الذين ذكرهم
على برسنة الح •

The first three folios of the MS are of a general character and include a description of the palace of the Caliph Muqtadir billah (A II 29-320=A D 905-932) and of the reception of the Greek ambassador in the former's court. The present abridgment like the original is divided into two parts and the biographical notices are arranged in alphabetical order excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol 118 in the middle of the account of علي بن حجر ابو الحسن على بن حمر ابو الحسن with the following subscription transcribed from the original copy —

أحر الحرة الأول و ثانى و ام القراع معه في
عاشر ربيع الأول من سنة احدى و اربعين و ستمائة على يد العنبر الى الله
تعالى محمد بن احمد بن ابي العاصم العنبري •

The second part begins on fol 121^b with the concluding portion of the account of الكلى and ends with a chapter containing biographies of the female scholars of Bagdad beginning on fol 213^b with حديث بنت محمد بن علي and ending with علي بن حمر ابو الحسن

For other copies see Bihar No 243 and Berlin No 9850
See also Haj Khal vol II p 120 and Broel vol I p 329

Written in fair Naskh with numerous short lacunae. Fols 118^b-121 are blank.

Not dated. Probably 18th century

Fol 79 ^a	ذكر من اسمه عدد الله على ترتيب الحروف في اسماء انابهم واحدا منهم *
Fol 130 ^b	ذكر من اسمه العاص
Fol 133	ذكر من اسمه عالي
Fol 133 ^b	ذكر من اسمه عامر
Fol 215 ^b	ذكر من اسمه عائد الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br Mus pp 592 177^a 771^b Br Mus Suppl No 658 Berlin No 9781 Goth No 1775 Cairo vol v p 25 Paris No 2137

It would appear from the colophon quoted below that the present valuable copy dated the Madrasah Mu'iniyah Damascus A H 614 = A D 1217 was transcribed by Muhammad bin Yusuf al Birzali (d A H 636 = A D 1239) from one written by the author's son Al Qasim (d A H 600 = A D 1203) —

اخر الحروف العسرين بعد التمامه وهو اخر المجلد الثاني والثلاثين
من تكملة جزءه وتجلد ثمانين مجلده بخط العالم من الصائغ الموزج
المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانية ومنها نقل كتاب
هذه الحروف محمد بن يوسف بن محمد بن ابي بداس الدوراني
الاشبيلي رحمه الله بدمشق بالمدرسة المعتمدية عمرها الله تعالى يوم
الخميس صحتي العسرين من شهر ربيع الاخر سنة اربع عشرة وستمائة *

Written in fair Magribi Naskh In the 32nd part foll 101-2 have been misplaced they should come after fol 111 Foll 55 and 56 are supplied in a later hand Foll 108-111 are seriously water stained

Eleven *Sama* or certificates of audition with dates ranging from the 24th of Shawwal A H 618 = A D 1221 to Safar A H 619 = A D 1222 are noted by the scribe Al Birzali in the margins of foll 43 60 73^a 88^b 107^a 125^b 140^b 156 171^b 187^a and 202^b. These indicate that the scribe studied the present MS under the author's disciple Qadi Abu Nasr Muhammad bin Hibatallah bin Muhammad ash Shīrazī (d A H 635 = A D 1237 see *Tabaqat* by Al Isḥāwī fol 140^b) in several sittings sometimes held in the great mosque of Damascus and sometimes at the house of the said Qadi.

In the *Sama* on fol 140^b quoted below our scribe adds that he studied the MS also under Shihabaddin Abu l Mahasin Sulaiman bin Fadl al Baniyasī a disciple of the author in the Madrasah al Adiliyah on Thursday the 12th of Pabū'ī A H 615 = A D 1218 —

بلعب سماعا نقرأتني من اول الجرز و عرضا بالاصل على العقيه
 القامى انى نصر محمد بن هبة الله بن محمد الشيرازي سماعه من
 المصنف و الملحق في احارته منه و ادناه ابو الفصل محمد و ابو المعاهر
 على و ابو النداء محمود بن انى بكر بن حمزة الهمداني و كتب محمد بن
 يوسف بن محمد بن انى يداس الرزازي الاشدلي يوم الثلاثاء العشرين
 من شوال سنة ثمان عشرة و ستمائة بمدرسة العاصي بدمشق و سمعته بدل
 ذلك على شهاب الدين انى المحاسن سليمان بن الفصل بن الحسن
 الداناسي سماعه من المصنف و الملحق في احارته براءة عدد العزير ابن
 هلاله و ابو الطاهر اسمعيل بن الاماطي و ادناه ابو بكر محمد و عدد العزير بن
 عثمان الاربلي و محمد بن محمد اللخمي و احوه سليمان يوم الخميس
 ناني عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلية •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A H 562=A D 1167, to Friday, the 14th of Jumâdâ II A H 562=A D 1167

No. 801.

fol 197, lines and size same as above

The Same

The fifty-first and the fifty-second parts of the work noticed above

The first two folios have been misplaced, they should come after fol 101, at the beginning of the fifty-second part

The fifty-first part begins abruptly on fol 3^a, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol 101^b, with the following colophon —

آخر الجزء العاشر بعد الخمسمائة من الفرع ن هو آخر المجلد
 الحادي و الخمسين من النسخة •

^aThe fifty-second part begins with the account of 'Alî bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

of Syria and chief of the fort of Shazzar who died in ١١٤٧ = A D 1082) and ends with the chapter حرف الحاء في ابناء من اسمه عمر The last notice is that of Umar bin al Khattab the second Caliph

Contents —

Fol 4 ^a	حرف الطاء في ابناء من اسمه على
Fol 40 ^b	حرف العين في ابناء من اسمه على
Fol 71 ^b	حرف الغين في ابناء من اسمه على
Fol 72 ^a	حرف القاء في ابناء من اسمه على
Fol 72 ^b	حرف القاف في ابناء من اسمه على
Fol 73 ^b	حرف الكاف في ابناء من اسمه على
Fol 73 ^b	حرف الميم في ابناء من اسمه على
Fol 103 ^a	حرف النون في ابناء من اسمه على
Fol 103 ^b	حرف القاء في ابناء من اسمه على
Fol 106 ^a	حرف الباء في ابناء من اسمه على
Fol 111 ^b	ذكر من اسمه عمار
Fol 120 ⁱ	ذكر من اسمه عمار
Fol 156 ^b	ذكر من اسمه عمر
Fol 168 ^a	ذكر من اسمه عمر حرف الالف في ابناء من اسمه عمر
Fol 172 ^a	حرف الباء في ابناء من اسمه عمر
Fol 174	حرف الحيم في ابناء من اسمه عمر
Fol 174 ^b	حرف الحاء في ابناء من اسمه عمر
Fol 178 ^a *	حرف الحاء في ابناء من اسمه عمر

Written by the same scribe Al Birzali at Damascus in the Madrasah al Muniyah Dated Sunday the 25th of Jumada I A H 615 = A D 1218

Nine *Sama* are noted by the scribe in the margins of foll 29^a 39^b 99^b 115 134^b 156^b 175^a 191^b and 197^b The first three *Sama* record the reading of the 51st part in the presence of the author's nephew Fakhraddin Abu Mansur Abdarrahman bin Muhammad bin al Hasan (d A H 620 = A D 1223 see *Tabaqat al Kubra* by As Subki vol vi fol 181^b) The remaining six record the reading of the 52nd part before another nephew of the author's Zain al Umana Abu l Barakat al Hasan bin Muhammad bin al Hasan (d A H 627 = A D 1220 see *Tabaqat al Kubra* by As Subki vol vi fol 169^b) in several sittings held at the great mosque of Damascus Portions of practically all the *Sama* have been cut off by the binder including the dates except in the case of the last five the dates of which range

from Monday, the 12th of Rabî' II, A H 617=A D 1220, to Sunday, the 10th of Jumâdâ I, A H 617=A D 1220

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A H 563=A D 1168, to the 25th of Rajab, A H 563=A D 1168. Among those who attended these sittings were Qâdî Abû Nasr Muhammad bin Hibatallâh ash-Shîrâzî, (d A H 635=A D 1237, see *Tabaqât* by Ibn Qâdî Shuhbah, fol 75^a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Hasan, Abû Mansûr 'Abdarrahmân, and Abû'l-Muzaffar 'Abdallâh (who died in A H 591=A D 1195, see *Tabaqât al-Kubrâ* by As-Subkî, vol v, fol 246^a)

Five volumes of this great work have been printed in A H 1330 under the title التاریخ الکسر The edition has been issued from the Raudat ash-Shâm Press with notes and collections made by 'Abdal qâdî Âfîndî Badrân

SPAIN.

No. 802.

fol 205, lines 21, size $12\frac{1}{2} \times 7$, $9\frac{1}{2} \times 4\frac{1}{2}$

قلائد العميان في محاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAHÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works

Author Abû Nasr al-Fath bin Muhammad bin 'Ubaiddallâh bin 'Khâqân al-Qaisî ابو نصر الفتح بن محمد بن عبيد الله بن حافس القيسي

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada, and was put to death in Morocco in A H 535=A D 1140, but according to some in A H 529=A D 1134. For his life, see *Yâqût*, vol vi, p 124, Ibn Khallikân

(De Slane's translation) vol ii p 455 *Mīrat al Janan* fol 310^b
Tajāt Tabāqāt vol vi part 1 fol 157^a and *Dustur al Ilām* fol 101^b

Beginning —

الحمد لله الذى راض لنا العيال حتى ابعادى اعندنا الح *

The contents of the work have been fully described in Berlin No 7410 See also Paris Nos 3318-23 Alger No 1727 Nur Uṣmanīyah No 4144 Br Mus Suppl No 664 Goth Nos 2130-2 Brock vol i p 339 Haṣ Kḥal vol ix p 566

The work was edited and published by Sulaiman al Harāṣī Paris A H 1277 and reprinted in Bulāq A H 1283

Written in fair Naskḥ with vowel points within double red ruled borders The headings are in various colours Foll 40^a 134^b and 162 are blank

Dated the 26th Shawwāl A H 1136 = A D 1724

The last folio contains a short biography of the author extracted from the *Wafayat al A'yan* of Ibn Kḥalīkān

Three fly leaves at the end contain several notes and extracts from various other sources

EGYPT

No 803

fol 148 lines 29 size 11½ × 8½ 8½ × 5

رفع الامر من قضاة مصر

RAF' AL-ISR 'AN QUDĀT MISR

Lives of the judges of Egypt from the time of the conquest of Egypt by Amr bin al Ās (d A H 43 = A D 663) down to the end of the 8th century of the Hīrah

Author Shihabaddīn Ahmad bin Alī called Ibn Hajar al Asqalanī سهاب الدين احمد بن على السهري بن حجر الاسقلاني (d A H 862 = A D 1449) See Lib Cat vol ⅔ part 1 No 159

Beginning —

الحمد لله الذي لا معقب لحكمه ولا راد لقضائه الح *

We are told in the preface that a certain Shamsaddin Muhammad bin Dāniyal (*d* A H 710 = A D 1310) composed a poem, containing the names of all the Qādīs of Egypt down to his own time, at the instance of Qādī'l-Qudāt Abū 'Abdallāh Muhammad bin Ibrāhīm bin Sa'dallāh (*d* A H 733 = A D 1333, see Ad-Durar al-Kāminah, vol 11, fol 89^b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qādīs down to the end of the 8th century of the Hīrah. The Qādīs, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhhbār al-Qudāt* of Abū 'Umar al-Kindī (who died about A H 360 = A D 971), and the continuation of that work by Ibn Dūlāq (*d* A H 387 = A D 997, see Husn al-Muhadarah, fol 280^a). The author also derived materials from the *Qudāt Mīsr* of Ibn al-Muyassir (see Hāj Khal, vol 1, p 189), the *Akhhbār Mīsr* of Qutbaddīn 'Abdalkarīm bin 'Abdannūr al-Halabī (*d* A H 735 = A D 1335, see Ad-Durar al-Kāminah, vol 1, fol 300^a), and the *Tārīkh Mīsr* of Taqīaddīn Ahmad bin 'Alī, known as Ibn al-Maqrīzī (*d* A H 845 = A D 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqāt* on a chronological basis, but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddīn Ahmad bin Ibrāhīm al-Hanbalī (*d* A H 876 = A D 1471, see As-Suhub al-Wābilah, fol 12^b) —

قد كان المصنف اولاً صنفه على الطبقات واستعاره سيدنا العلامة
عزالدين الكندي منه و كتب منه لنفسه نسخة و رتبها على الحروف
مع الاختصار و التمهيد على ما وجد منه من سبق العلم و غير ذلك *

The notices begin with the account of Ibrāhīm bin Ishāq al-Qārī, and end with that of Yūnus bin Muhammad al-Maqdisī, being followed by the usual chapters on those who are known by their *Kunya* and *Laqab*.

For other copies, see Paris, No 2149, Cairo, vol v, p 60, and Āsafiyah, p 336. See also Brock, vol 11, p 70, and Hāj Khal, vol 11, p 473 c.

The present copy, which is written in fau Naskh, was transcribed at the instance of the founder of the library. Dated A H 1310 = A D 1893.

A table of contents is prefixed to the work.

No 804

foll 294 lines 19 size $6\frac{1}{2} \times 5\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{2}$

بعد العلماء والرواة

BUGYAT AL-'ULAMÂ' WA'R-RUWÂT

Lives of the judges of Egypt who flourished in the 9th century of the Hijrah being a continuation of the preceding work

Author Shamsaddin Abul Khair Muhammad bin Abdarraḥman as Sakḥawī سمس الدين أبو الخير محمد بن عبد الرحمن السكاهي (d. A. H. 902 = A. D. 1497) See Lib Cat vol v part ii No 298

The present copy which is slightly defective wanting one or two folios from the proface opens abruptly thus —

على الحروف أعرب عن ذكر كدم من لا يعرفه الخ *

The biographical notices are arranged in alphabetical order beginning with إبراهيم بن إبراهيم بن محمد بن عبد الله بن سعد القاضي and ending with يحيى بن محمد بن محمد بن محمد بن سمس الدين العيسى أحمد بن معروف بن عبد السلام

For other copies see Paris No 2150 and Leyden No 905 See also Haj Khal vol ii p 60 and Broek vol ii p 35 *

The present copy was transcribed as stated in the colophon at the holy mosque of Mecca within the author's life time in A. H. 894 = A. D. 1489 To the three marginal notes on foll 18 103^b and 131^a which are written in a different hand is appended the remark عدا خط المؤلف meaning that these notes are in the author's hand writing

Written in Arabian Naskḥ with a few marginal notes The headings are in red Foll 180 and 189 are misplaced and should come after foll 188 and 179 respectively Foll 264 and 290^a contain short lacunae

Scribe علي بن أحمد بن علي بن عمر بن أبي بكر بن سالم السهرى بالسوانطى

YEMEN.

No. 805.

foll 233, lines 26, size $8 \times 5\frac{1}{2}$, 6×4

تكملة الزمن في تاريخ سادات اليمن

TUHFAT AZ-ZAMAN FÎ TÂRÎKH
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulâk fî Tabaqât al-'Ulamâ' na'l-Mulûk* of Muhammad bin Yûsuf al-Janadî (d. A. H. 732 = A. D. 1332), with useful additions, by Badi'addîn Abû 'Abdallâh al-Husain bin 'Abd'rahmân bin Muhammad al-Hasanî, called Al-Ahdal أبو الدين. He was born at Al-Fakhrîyah, A. H. 779 = A. D. 1378, visited Al-Marâwî'ah in A. H. 795 = A. D. 1393, and Abyât Husain in A. H. 798 = A. D. 1396, in pursuit of learning, and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock, vol. II, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the Al-Mu'jam (No. 727 above), fol. 76^b —

اللمعة المقنعة في ذكر القرون المتدعة، حواشي على صحيح البخاري،
عدة المدسوح من الحديث، طبقات الأئمة الأشعرية الكفاية في تحصين الرواية،
القول المنقصر على دعاوى الفارعة لحناء أبي العباس الحضر، مطالب أهل القرون،
كتاب الروية، شرح أسماء الله الحسنى، الأسارة الوحيية إلى المعاني العريضة،
القصيدة اللامعة في السلوك، حواش مسئلة القدر.

Our author died at Abyât Husain on Thursday, the 9th of Muharram, A. H. 855 = A. D. 1451. For his life, see Al-Qabas al-Hawî, vol. I, fol. 65^b, and Al-Mu'jam by Ibn Fahd, fol. 76^b.

Beginning —

الحمد لله المتوحد بالعظمة، والكبرياء..... وأنى لما وقع على
تاريخ العاصي العلامة أبي عبد الله محمد بن يوسف بن يعقوب بن حنبل
المعروف بالدهاء الجدي سنة إلى الحمد المعسر المعروف بعمدة الله

برحمته الذي صدقه نيل دوايح علماء اليمن و فضلائها مصدب الى
 استجابه سهلا على طلائه مع ما اضمه الله ان ساو الله تعالى من رباب
 مستحسنات , سمعه بحقه الرمس في دوايح سادات اليمن الخ *

Contents —

- 1 Life of the Prophet fol 1^a
- 2 Those learned companions of the Prophet who visited Yemen fol 8^b
- 3 The followers of the companions of the Prophet and other early scholars and holy men who lived in various parts of Yemen fol 13^b
- 4 Short notices of Imam Abu Hanifah Imam Malik and the authors of the six canonical books of Hadis fol 27
- 5 Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah with a short account of Imam Shafi'i whose doctrines of jurisprudence were first published in Yemen fol 30^a
- 6 A meagre chronological account of the governors of Yemen from the Prophet's time down to the reign of Abbasid Caliph Al Mutadid (A H 279-289=A D 892-902) fol 36^b
- 7 The Qaramitah an off shoot of the Shi'ah sect who came into existence in Yemen about the end of the third century of the Hijrah fol 47^b
- 8 Biographical notices of learned and holy men of Yemen from the beginning of the fourth century of the Hijrah down to the author's time arranged geographically fol 53^b

The present copy is incomplete at the end and breaks off with the words —

من علماء صعدة في آخر المائة العاشرة و اول التاسعة جماعة

من *

A fragment which apparently contains the last portion of the work is described in Br Mus Suppl No 670 See also Brock vol II p 184 and Hajj Khal vol II p 227

Written in ordinary Naskh with occasional notes and emendations in the margins Not dated Probably 18th century

A table of contents is prefixed to the work

TURKEY.

No. 806.

foll 130, lines 19, size $7\frac{1}{3} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{4}$

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANZŪM FĪ DIKR
'AFÂDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A H 926-974=A D 1520-1566) down to the 10th year of the reign of Murâd III (A H 982-1003=A D 1574-1595)

Author 'Alî Âfindî bin Bâlî bin Muhammad Bek, called Chamnaq علي أفندي بن بالي بن محمد بك المعروف بـ Chamnaq He died in A H 992=A D 1584 See Brock, vol II, p 426

Beginning —

يا من قدر الآجال و جعل لها مددا السح *

We learn from Hâj Khal, vol IV, p 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkuprîzâdah (d A H 968=A D 1560) Both works have been printed at Cairo, A H 1299-1310, along with the text of *Wafayât al-A'yân* by Ibn Khallikân, in the margin of which they are printed

Copies Berlin, Nos 9883-4, Ref, No 135, Paris, No 2163, Br Mus, No 960, Wien, No 1183, Cairo, vol V, p 89, Râmpûr, p 641

Written in fair Naskh, with the headings in red Dated, Tuesday, the 22nd Muharram, A H 1039=A D 1629

Scribe فصل بن علي بن احمد بن محمد جمال الدين

A fly-leaf at the beginning contains the seal and signature of one Mîrzâ Muhammad bin Mu'tamad Khân dated A H 1137=A D 1724

HADRAMAUT

No 807

fol 375 lines 17 size $9 \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

المشروع الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB
BANÎ 'ALAWÎ

Biographical notices of the descendants of Ali the fourth Caliph especially of those who settled in the province of Hadramaut complete in three separate volumes

Author Jamaladdin Abu Alawi Muhammad bin Abi Bakr bin Ahmad bin Abi Bakr bin Abdallah ash Shihli al Hadrami جمال الدين ابوعلوي محمد بن ابي بكر احمد بن ابي بكر بن عبد الله السلي العصري (d A H 1093=A D 1682) for some account of whom see No 660 above

In the preface the author enumerates the following sources from which he derived materials for the present work —

I العوثر السعاف في كرامات السادة الاسراف by Abdarrahan bin Muhammad al Khatib al Ansari (who flourished in the 9th century of the Hijrah)

II البرقة المسندة في العرفه الامعة by Ali bin Abi Bakr bin Abdarrahan as Saqqaf (d A H 895=A D 1490 see the present work vol m fol 151^a)

III عز النباء الصوى في مناقب السادة بنى علوي by Muhammad bin Ali Ba Alawi (d A H 960=A D 1553 see An Nur as Safir fol 127^a)

IV البراق الواف باخبار السادة الاسراف by Umar bin Muhammad bin Ahmad Ba Alawi (d A H 972=A D 1564 see the present work vol m fol 228^b)

V المنهل الصاف by Abdallah bin Abdarrahan bin Harun an Nahwi (d A H 984=A D 1576 see an Nur as Safir fol 181^b)

VI المعد النبوي by Shaikh bin Abdallah al Aidarus (d A H 919=A D 1513 see An Nur as Safir fol 50^b)

VII النور السار by Shaikh Abdalqadir (see No 659 above)

The whole work is divided into a *Muqaddimah* two chapters and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet The first chapter contains a genealogical account of the descendants of 'Alî, their dispersion in different places, and an account of the 'Alawîs, who settled in Tarîm, a city in the province of Hadramaut The second chapter contains biographical notices of the 'Alawîs, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawîs of Hadramaut

Vol I

Beginning —

الحمد لله الذي يسرح بمعارف العوالم صدور أولئائه *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muhammad

The colophon runs thus — انتهت تراجم المحمدين و بانتهائنا بداء المصنف رضي الله عنه بذكر الناس من السادة العلويين على ترتيب حروف الهجاء مبداء بذكر ابراهيم على سطر الكتاب

A copy of the work is noticed in *Âsafiyah*, p 342

Written in bold Naskh The first fol is supplied in a later hand

Dated, the 30th *Shawwâl*, A H 1265 = A D 1848

Scribe عبد الرحمن بن عيدروس بن عبد الرحمن بن علي العلوي

No. 808.

fol 294, lines and size same as above

The Same

Vol II

Beginning with the notice of ابراهيم بن علي بن علي بن محمد بن علي بن عبد القادر بن شيخ بن عبد الله بن عيدروس and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العيدروس

Written in the same hand as the above Foll 1-13 are added in a later hand

Dated, the 7th Rabî' I, A H 1265 = A D 1848

The last folio contains a seal of the State Library of Haidarâbad,

with a note by Imad al Mulk an official of the Nizam's Government in which he states that the present copy was presented to this library in exchange for other works

No 809

fol 260 lines and size same as above

The Same

Vol III

Beginning with the account of ¹عبد الله بن ابي بكر بن عبد الرحمن and ending with the *Khatimah* (fol 244)

Written in the same hand as the above

Dated the 14th Rabi II A H 1260 = A D 1848

All three volumes have been collated by one Shihabaddin Muhammad bin Abdallah bin al Husam al Alawi as stated in the following note at the end —

بلغ معانيه ذلك الكتاب عدي وانا العدد امعف عداد الله الاحمدي
محمد بن عبد الله بن الحسن شهاب الدين العلوي سامحه الله *

INDIA

No 810

fol 416 lines 14 size $9\frac{1}{2} \times 6\frac{7}{8} \times 4$

سبحه المرحان في آثار هندوسان

SUBHAT AL-MARJÂN FÎ ÂSÂR HINDUSTÂN,

A work containing biographical notices of eminent scholars of India arranged in chronological order

Author Mir Gulam Ali al Husam al Wasiti al Bilgarami poetic

ally called Âzâd المير علي الحسيني الواسطي اللگرامي المتخلص آراد (d A H 1199=A D 1784) See Lib Cat, vol. III, No 423.

Beginning —

تدارك من جعل السبعة المعلقة حيرة لعنون العلاء الحق *

The entire work is divided into four chapters, as follows —

- I On the excellence and eminence of India, fol 4^b.
- II Biographies of learned men of India, fol 36^a.
- III On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b
- IV On Love, both from the Indian and Arabian points of view, fol 314^b

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasalliyat al-Fuwâd*, respectively, but he has incorporated them in the present work. The date of composition, A H 1177=A D 1763, is obtained from the following echronogram —

تخلو الدصرة سدة المرجان *

Written in Naskh, with the headings in red. On foll 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A H 1303

No 811.

fol 149, lines 17, size 8½ × 5, 6 × 3

The Same

Another copy of the same work, containing only the first two chapters

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgariâmî, himself —

تم بعونه تعالى هذه النسخة على يد مؤلفها العبد آراد الحسيني
الواسطي اللگرامي على عهد في الحادي عشر من شوال المكرم سنة
ثمانين و مائه والفاء *

Written in fair Naskh, with occasional rubrics

Dated, the 11th Shawwâl A H 1180=A D 1767

COSMOGRAPHY AND GEOGRAPHY

No 812

fol 113 lines 17 size 11x7 8x4

مرامد الاطلاع على اسماء الامكنة والمعان

MARÂSID AL-ITILÂ' 'ALÂ ASMÂ'
AL-AMKINAH WA'L-BIQÂ'

An abridgment of Yaqut al Hamawî's well known geographical work entitled *Mu jam al Buldan* made by the author him self

On the title page the work is wrongly ascribed by the Scribe to Abu Bakr Ahmad bin Musa bin Mardawaih who died in A H, 478 = A D 1085. The real author Yaqut mentions on fol 42^a the name of his patron and intimate friend Qadî Jamaladdin Abu l Hasan Ali bin Yusuf al Qiftî (d A H 646 = A D 1248) and in the following passage on fol 76^a he mentions another work of his entitled *Al Mabda wal Ma al* (see Haj Khal vol v p 362) —

و قد ذكر في قصه شذراء الردية في كتاب المنداء و العال

The same work is again referred to on fol 94^b thus —

و قد ذكرها في كنى الموسوم بالمنداء و العال في الناصح *

Again the latest date referred to is A H 625 = A D 1228 long after the death of Abu Bakr to whom the work has been wrongly ascribed

For the present abridgment as well as other abridgments of the *Mu jam al Buldan* see Haj Khal vol v p 623

The present MS does not contain any preface and begins at once with an account of Abah —

آب بالاء الموحدة قال ابو سعد قال الحافظ ابو بكر احمد بن موسى

بن مردود انه واه من سارة معها حرم من سعد الحمد الآبى سكن الرى

الح *

The author Yaqut a scholar well versed in geography whose full name is Shihabaddin Abu Abdallah Yaqut bin Abdallah ar Rumî al Hamawî الكومى

was born in A H 575=A D 1179 In his childhood, he was carried off as a captive to Bagdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places In A H 596=A D 1199, following a disagreement with his master, he was given his freedom Beginning as a copyist, he soon became a great dealer in books In A H 613=A D 1216, he went to Khurâsân, and stayed for some years at Maw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F Wustenfeld, in six vols, Leipzig, A D. 1866-73) In A H 616=A D 1219, he joined the army of 'Alâ'addîn Muhammad, the King of Khwârizm (A H 596-617=A D 1199-1220), but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently He wrote several valuable works, and died on the 20th Ramadân, A H 626=A D 1229 See *Mir'ât al-Janân*, fol 390^b, Ibn Khallikân (De Slane's translation), vol iv, p 9, *Dustûr al-'Îlâm*, fol 154^b, and *Iktifâ' al-Qunû'*, p 56

For other copies, see Paris, No 2232, Goth, No 1506, Yekî 'Jâmi', No 2338, and Cairo, vol v, p 146

An abridgment of the *Mu'jam al-Buldân* by Safiaddin 'Abdal-mu'min bin 'Abdalhaqq (d A H 739=A D 1338), with the title *مرامد الاطلاع على اسماء الامكنه والنقاغ*, has been edited and published by Juynboll, Leyden, A D 1850-64

A modern copy, and incorrect Written in fair Naskh, within double red and blue ruled borders

Not dated Apparently, about the end of the 19th century

No. 813.

fol 147, lines 13, size $9 \times 5\frac{1}{2}$, 7×4

The Same

Another copy of the preceding work It has also no preface, and is identical with the copy noticed above

A modern copy Written in fair Naskh, with the headings in red Foll 120^b and 121^a are blank

Not dated Apparently about the end of the 19th century.

No 814

fol 346 lines 15 size 15×10 12½×6

آثار البلاد و احوال العباد

ĀSĀR AL-BILĀD WA AKHBĀR AL-'IBĀD

A fragment of the geography of Zakariya bin Muhammad bin Mahmud al Qazwini المعروف بـ محمد بن محمود القزويني described in Berlin No 6043 under the title *Aja'ib al Buldan*

The author who traced his descent from the Prophet's companion Anas bin Malik was born at Qazwin in A H 600=A D 1203. He held the post of Qadi at Wasit and at Hdlah under the last Abbassid Caliph Al Mustasim billah (A H 640-656=A D 1242-1258) and died in A H 682=A D 1283. See Brock vol 1 p 481

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates) but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words —

من الحدود الى الشمال عرما وادبا محتله الطول و العرض
الاول فال طوله من المشرق الى المغرب بحر

The *Iqlims* are as follows —

I Fol 1 ^b	الاول لرحل
II Fol 42 ^b	الاولم الثاني للمصري
III Fol 85 ^b	الاولم الثالث للمرج
IV Fol 184	الاولم الرابع للشمس

The fourth *Iqlim* breaks off in the middle of the account of Hamadan

For other copies see Br Mus pp 441^a 737^b Br Mus Suppl No 697 Goth No 1526 Paris Nos 2235-38 Yekı Jamı No 2334 Cairo vol v p 2 and Wabaddin No 2334. See also Haj Khal vol iv p 186

The work has been edited and published by F Wustenfeld in two vols Gottingen A D 1848

Written in fair bold Naskh with the headings in red. The correct order of the folios after fol 337 should be thus —341 339-340 342 345-346 338 343-344. Not dated. Apparently 16th century

No. 815.

foll 157, lines 21, size 10×7, 7×4½

عجائب المخلوقات و غرائب الموجودات

‘AJÂ’IB AL-MAKHLÛQÂT WA
GARÂ’IB AL-MAWJÛDÂT.

The second *Maqâlah* of the ‘*Ajâ’ib al-Makhlûqât*, or Wonders of Creation by the author of the preceding work

According to Hâj Khal, vol iv, p 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note —

الحمد لله الذي خلق موسى و الذي قدر بهدي اما بعد
بعد اردنا ان نذكر بعض عجائب ما دون ملك العمر من كره الايثر و عجب
آبارها و كره الهواء و سحبتها و امطارها و كره الماء و حيواتها و نكارها و كره
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها *

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No 6161

For other copies, see Br Mus Suppl, Nos 698, 699, Rosen, Institut, No 64, India Office, Nos 723-25, Goth Nos 1503-8, Paris, Nos 2173-80, Cairo, vol v, p 85, Kopr, No 201, Nûr ‘Usmâniyah, Nos 3024-27 and Ayâ Sûfiyah, No 2938

The work has been edited and published by F Wustenfeld, Gottingen A D 1848, and a portion of it has been translated into German by Dr Ethè, Leipzig, A D 1868. The text has been printed in Cairo, A H 1309, on the margins of Ad-Damîrî’s *Hayât al-Hawân*

A Persian translation of the work was lithographed in Teheran, A H 1264, and another edition of the same version was printed in Lucknow, A H 1283. See Brock, vol 1, p 481, and Iktifâ’ al-Qunû’, p 53

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten

Dated, Friday, the 22nd Ramadân, A H 995=A D 1587

Scribe حسن بن عيسى الدهراني

The title-page contains several seals and ‘*Arddîdah*, two of which are of great importance, viz, one of Mahâbat Khân Shâhjahânî

(d A H 1085=A D 1674) and the other of Abdarrashid Dailami (d A H 1085=A D 1674) the celebrated calligrapher of Shah Jahan's court

No 816

fol 113 lines 23 size 10×7 7½×5

حريدة العكائب و فريدة العرائف

KHARĪDAT AL-'AJĀ'IB WA FARĪDAT AL-GARĀ'IB

A cosmographical work by 'Amaddīn Abu Hafs Umar bin al Muzaffar bin Umar bin Muhammad bin Abi l Fawaris bin Ali al Ma'arri al Halabī better known as Ibn al Wardī ريس الدين ابن حفص عمر بن أبي الفوارس بن علي المعري الحلبى المعروف بابن الرزى. An eminent grammarian and an elegant writer as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an Nu'man in A H 668=A D 1269 studied under Qadī l Qudat Shamsaddīn Abu l Qasim Hibatallah bin Najmaddīn al Barizī (d A H 738=A D 1338 see Ad Durar al Kamīnah vol II fol 318^b) and held the post of Qadī at Aleppo and other places. He subsequently resigned his position as Qadī and devoting himself entirely to the cause of learning produced a large number of books. He was also a good poet. As Subkī in his *Tabaqat al Kubra* vol II fol 294^a remarks that the verses of Ibn al Wardī are more precious than jewels and sweeter than sugar. Ibn Hajar al Asqalani in his *Ad Durar al Kamīnah* vol II fol 60^b says that he was in possession of a very fine copy of the *Diwan* of Ibn al Wardī. He died at Aleppo in A H 749=A D 1348. See *Ad Durar al Kamīnah* vol II fol 59^b *Bughyat al Wu'at* fol 293^b *Tabaqat al Kubra* by As Subkī vol II fol 294^a *Tabaqat* by Ibn Qadī Shuhbah fol 142 *Muntakhab as Suluk* fol 41^b *Taj at Tabaqat* vol VIII fol 163^a *Dustur al Ilam* fol 154^a and Brock vol II p 140.

Beginning —

الحمد لله عابر الدب قابل الدوب سدد العباب الخ

We are told in the preface that in compiling the present work the author consulted the following authorities viz the *Muru'at al Dahab* of Al Mas'udi (d A H 346=A D 957) the *Sharh at Tadhkirah* of Nasiraddin at Tusī (d A H 672=A D 1273) the *Taqwīm al Bilad* of Al Balkhī (d A H 340=A D 951) *Al Masalik wal Mamalik* of Al

Marâkashî (see Hâj Khal, vol v, p 511), the '*Ajâ'ib al-Makhlûqât* of Ibn al-Asîr al-Jazairî (d A H 630 = A D. 1232), the *Kutâb al-Ibtidâ'* (probably, *Al-Bidâ' wa't-Târikh* of Al-Balkhî, see Hâj Khal, vol II, p 23) and the Arabic translation of the geography of Ptolemy (see *ib*, p 602)

For the contents of the work see Berlin, No 6046 For other copies, see Goth, Nos 1514-17, Paris, Nos 2188-2206, Alger, No 1533, Br Mus, p 611^a, Br Mus Suppl, No 701, Cairo, vol v, p 46, Ayâ Sûfiyah, No 2611, Hamîdiyyah, No 937, Nûr 'Uṣmâniyah, No 3020, Asafiyyah, p 584, India Office, No 726, and Munchen, No 461 See also Hâj Khal, vol III, p 132

The work has been edited and published, with a Latin translation, by Hylander, Lund A D 1823 The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc. Upsala, A D 1835-39 It has been repeatedly printed and lithographed in Cairo, A H 1276, 1280, 1289, 1298, 1302, 1303 and 1309

The present copy contains the following appendices —

I فلاة [الدر] المنشور في ذكر البعث والنسور, a poem on the day of resurrection, by 'Abdal'azîz bin Ahmad ad-Dîrîni (d A H 694 = A D 1295, see Ibn Qâdî Shuhbah, fol 101^a), fol 106^b

Beginning —

الله اعلم مما حال في العكر
وحكمه في الغرايا حكم معتدر

II جدول فيه حساب العال و المعلوم, a table intended for taking omens and foretelling success or defeat, fol 109^a

III فصل في موضوع السطرنج وما فيه من الحكم, a poem by Muhammad bin Sâlih Ibn al-Habbâriyah (d A H 504 = A D 1110, see Ibn Khallikân, vol III, p 150), on the game of chess, fol 109^b

Beginning —

الساة لا يحصر عدد الساة
لا تها من اعظم الدواهي

IV لامية ابن الوردى, a poem by Ibn al-Wardî, the author of the *Kharâdat al-'Ajâ'ib*, fol 111^a

Beginning —

اعتزل ذكر الاعانى و العزل
و فل الفصل و جانب من هزل

V A poem by one Muhammad al Mahdi addressed to the jurists of Constantinople inviting their opinion on a matter relating to his wife's claim to certain property as a note prefixed to the poem explains fol 112^b

Beginning —

ارحوا العباب فاعمر الا سلام
و مؤبدسة بالسى الا فلام

Written in Magribi Naskh with the headings usually in red and some in light green A map of the world occupies foll 3^b and 4^a A sketch of the Ka bah is given on fol 31

Foll 91-100 are wrongly placed after fol 110 Fol 3^a is blank
Dated the 9th Rabi I A H 1192 = A D 1778

Scribe محمد بن عبد الرحمن بن الطاهر

No 817

fol 139 lines 21 size 8 × 5½ 6 × 4½

The Same

Another copy of the preceding work

It has the same appendices as the copy noticed above with the exception of the two last

Written in Naskh with the headings in red

Not dated Probably about the end of the 18th century

Scribe احمد المحلى الساعى الارغوى

No 818

fol 110 lines 29 size 11½ × 8 9 × 6

The Same

Another copy of the same work

It has only one appendix viz the first

Written in Magribi Naskh with the headings in red Fol 107^b contains a blank space but there is no break in the context

Dated A H 1244 = A D 1828

TOPOGRAPHY.

No. 819.

foll 84, lines 21-23, size 8×6, 7×4

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus with a description of the beauties of the place and copious poetical quotations

The title as given above is that contained in the preface, fol 2^a. The author does not reveal his proper name, but, in quoting his own verses on foll 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه البدرى). In Hâj K̲hal vol vi, p 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muhammad al-Badrî al-Misrî ad-Dimashqî ash-Shâfi'î. Elsewhere, however, viz, in vol iii, pp 339 and 605 and vol iv, p 311, Hâj K̲hal, calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz, راحة الأرواح في الحسيش (composed in Cairo, A H 869 = A D 1464, see Paris, No 3544), عرة الصلاح في وصف واحة الملاح, سكر مصر في دوق اهل العصر (composed in A H 871 = A D 1466, see Br Mus, No 1423). In a copy of the present work, noticed in Cairo, vol v, p 165, the author's name is given as follows — Taqîaddîn Abû s-Sidq Abû Bakr Ibn Muhammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع الدرية في من يرهد و ناب من الدرية, noticed in Berlin, No 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br Mus Suppl, No 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع الدرية في المنار القمرية, which is noticed in Bodl, vol ii, No 300, is dated A H 880 = A D 1475, while, in the present work the author refers, on fol 21^a, to Qâ'itbâ' (A H 873-901 = A D 1468-1495) as the reigning Sultân.

The MS is slightly defective at the beginning. It opens abruptly thus with the following words of the preface —

موطنا لعمادة الاولياء و اشهد ان لا اله الا الله حدة لا شريك له شهادة
 سد يعنى وبعد "ودسألنى ابا الج الامجد الحسن
 الاسعد العاشق فى محاسن السام على السماع الخ •

Contents —

- 1 A collection of traditions on the various excellencies of Damascus fol 2^a
- 2 The foundation of the city and its early historical glories fol 4^a
- 3 Its conquest by the companions of the Prophet fol 7^b
- 4 The foundation of the Umayyad Mosque of Damascus and a sketch of its history fol 9
- 5 A description of the fort of Damascus fol 16^b
- 6 A description of the central part of the city situated between two canal fol 18^b
- 7 A description of different pleasant spots magnificent palaces inoques and Madrasas fol 19
- 8 A full description of the various kinds of flowers fruits vegetables and other local agricultural products fol 28^b
- 9 An account of the fine cloth weaving industry of world wide fame fol 79
- 10 An account of the tombs of celebrated and holy men buried in Damascus fol 82^b

For other copies of the work see Cairo vol v p 165 Br Mus
 Suppl No 70 Nur Usmāniyah No 3118 and Aya Sufiyah No
 2001 See also Brock vol ii p 132

Written in fair Naskh with rubrics

Foll 1-23 and 71-84 are supplied in a later hand

Not dated Probably 17th century

The following note signed G C R is found on a fly leaf at the beginning —

Nozhetu l'enum fi Mahasinu l-me hāmm [sic] on the excellencies of Damascus